SEVEN ARGVMENTS

PLAINLY PROVING

THAT PAPISTS

Are Trayterous Subjects to
all true CHRISTIAN
PRINCES.

With a Touch of Iesuites *Treacheries.*



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MVSEVM
BRITAN
NICVM

1 Jk 23

SEVEN ARGVMENTS PLAINLY PROVING That *Papiſts* are trayterous Subjects to all true Chriſtian PRINCES.

The firſt Reaſon.

ALL good Subjects which obey for conſcience, as every one ought to doe, muſt have their conſciences enformed by the word of God.

But perfect Papiſts hate our Aſſemblies, eſpiſe the preaching of the Word, which ſhould direct heir conſciences both in dutie towards God, and loyalie towards their Prince; and in ſtead thereof, entertaine a ſtrange worſhip.

Therefore perfect Papiſts cannot be ſound hearted Subjects. I have heard wiſe men ſay, that there is no knot of theeves ſo dangerous, as when there is a whore in the company. There is none ſo arrand a whore in the

Perfect Papiſts the worſt knot of theeves, and why.

world, as the ſtrumpet of Babylon, who is an actuall dealer in wicked and ungodly practices againſt all Kings and Kingdomes. Then whether hearts hating GODS truth, which ſhould rightly enforme them, and carouſing of this whoriſh cup, which doth ſtrangely enchaunt them, be faithfull to his princely perſon, or peace of this Realme, I commend it to the judgement of all them that love our proſperitie.

The ſecond Reaſon.

Papiſts obedience but at the Popes pleaſure.

THey that carry a countenance conformable to his Majeſties Lawes no longer then it ſtands with the Popes pleaſure, can be no true hearted Subjects.

But perfect Papiſts obey his Majeſties Lawes no longer then it ſtands with the liking of the Pope, as the Jeſuit *Hart* ſometimes confeſſed.

Therefore perfect Papiſts can be no good ſubjects.

Greater cauſe to feare than to truſt them.

Here let the true Subjects underſtand, that the Pope hath powred an opinion into his Papiſts, that Kings and Princes, if he diſpence with them, may breake their faith and promiſe: that *nulla fides eſt ſervanda cum hereticis*, no faith is to be kept with Gods friends and his foes; that Papiſts with liberall permiſſion may ſweare & unſweare, if advantageable opportunitie doe occurre: which ſince that they doe beleeve to ſtand in his power to diſpence withall, and that he is both able to pardon them, and willing to reward them; yea that it is within his reach not onely to give them the Kingdome of *England*, but the Kingdome of heaven alſo: then let them ſweare, their proteſtations are not worth the paring of a rotten apple, their obedience is but at the Popes *ad placitum*: Whereupon ariſeth a good caveat, that we rather tie ſhort than truſt a two-legged Fox.

The

The third Reaſon.

THey that receive, entertaine, reade and recommend ſuch lying libels and heart-ſtealing pamphlets, as whereby his Maieſties right is impeached, his regiment reviled, his title of ſupremacy defaced, his faith defamed, Chriſtian Religion nouriſhed by him, called heretical, deviliſh, and damnable, and the profeſſours thereof worſe then nullifidians and infidelious Atheiſts, can be no good ſubjects. Papiſts reade and recommend popiſh libels.

But this is the dealing of our perfect Papiſts.

Therefore the concluſion followeth, that ſuch can be no good ſubjects.

Many wicked and trayterous pamphlets have beene ſcattered in this realme to darken the glory of the Lords annoynted, to weaken the good wills of his highneſſe loving ſubjects, to winne worthleſſe male-contented malicious wretches treacherouſly to conſpire with our ſworn enemies, whereby to fortifie the Romiſh faction. Theſe have and doe want no favourers to ſcatter them in corners, to ſend them to their lovers, to commend their ſubſtantialneſſe as matters unanſwerable, both ſuch Merchants as ſend them, and ſuch brokers as utter ſuch Babyloniſh wares, are right worthy to pay their heart bloud for cuſtome.

The fourth Reaſon.

THey that receive pardons, abſolutions, and ſuch like ſtuffe, to exempt and free themſelves from loyall obedience, are but ſubjects in ſhew, watching their times to worke their owne willes. Papiſts receive pardons to free them from loyaltie.

But our abſolute Romane Catholikes receive pardons and abſolutions, to acquite them from dutifull allegiance.

Therefore ſhake a perfect Papiſt out of the masking weede of his pretended conformitie, and then ſhall you finde that an heart devoutly affected to the Romiſh Religion, is as deeply infected with the venome of treaſon.

Gregorie 13. *Pius* 5. *Sixtus* 5.

The dealings of the Popes is not unknowne, of *Gregorie* the 13. *Pius* 5. and *Sixtus* 5. who labouring our ſubverſion by *Englands* unnaturall children, have ſent their pardons and abſolutions to free them from ſubjection; a thing abhorring from all Religion, hated of the Heathen, the age preſent loathes it, and ſucceeding poſteritie ſhall be aſtoniſhed to heare of ſuch cruelties.

The fift Reaſon.

The Pope erecteth ſeminaries for the hatching of Fox-Prieſts, and Catholikes receive them to nurſing.

THey, for whoſe catholike good the Pope pretends the erecting of his ſeminaries, and therefore receive from thence ſuch ſubtill treacherous and diſloyall wretches, as infect them with poyſon, and perſwade them to treaſon, cannot be faithfull and true hearted ſubjects.

But the Pope maketh his Catholikes beleeve that he erecteth ſeminaries for their good, and they alſo receive and entertaine his Jeſuits and Fox-Prieſts, iſſuing out of thoſe dennes of Idolatrie.

Therefore the concluſion followeth, that ſuch can be no good ſubjects.

Parſons. *Campion.*

Parſons, *Campion*, and *Hart*, with the reſt, caſt in the Popes mould and fitted for the ſervice of the beaſt that ſits upon the ſeven hilles, have wanted no entertainment in this Land in their times, although there were nothing more intended of them then this, namely, to ſet the ſubjects againſt their Prince, and *Engliſhmen* againſt their owne Countrey, as leave was given to *Parſons* and *Campion* by *Gregorie* 13. to interpret the Bull of *Pius Quintus*.

The

The ſixt Reaſon.

THey that are weary of theſe dayes, and live in hope of another world, which in their ordinary by-word they call their golden day or yeare of Jubilee, can be no faithfull ſubjects to him, by whoſe gracious government theſe dayes are continued. Papiſts gape for a golden day.

But the Papiſts are weary of theſe dayes, and languiſh in looking for their golden day, which Almightie God ſend them in leaden haſte.

Therefore Papiſts can be no good ſubjects.

That the Papiſts are weary of theſe dayes and times, wiſh the death of his Majeſtie, and alteration of State and Government; there needs no further prooſe then their conſpiracies, their treaſons and ſecret attempts, their platformes and practices for forraine invaſion: whereby it is evident, that theſe are the dayes of their griefe and ſorrow; and that they regard the ſafetie neither of Prince nor Countrey, ſo they may returne to the fleſh pots of Egypt, and eate their fill with peaceable freedome. Beleeve them without further prooſe.

The ſeventh Reaſon.

THey that regard not into what ſubjection, ſlavery, ſhame and diſhonour his highneſſe, his Kingdome and ſubjects be brought unto, ſo that their blind worſhip and pageant of Papiſtry may be erected, can be no good ſubjects. Papiſts regard no ſtate, ſo that Popery may prevaile.

But perfect Papiſts neither regard Majeſtie of the Prince, nor dignitie of the Nobles, nor gravitie of age, nor difference of ſexe, nor excellency of learning: ſo that Popery may be ſet up in ſtead of the Goſpell.

Therefore ſuch can be no good ſubjects.

The deſperate dealings and damnable practiſes of Papiſts heretofore prove plainly, that allegiance to their Wofull experience.

Prince

Prince cannot keepe them from treaſon; the dutie of love to their naturall Countrey, cannot withdraw them from favouring rebellion at home, nor lincking with ſtrangers abroad; that the dutie of obedience of children to parents, or of parents affection to children, cannot keepe them from unnaturall crueltie; that the dutie of mutuall love, and ſocietie betwixt the husband and wife cannot remove them from monſtrous immanitie; that the dutie of kinde and naturall pittie cannot ſtay a Papiſts hands from murdering feeble ſexe, tender babes, or reverent age: laſtly, that the dutie of familiaritie in youth, of friendſhip in graver yeares, of continuall ſocietie during all the life paſſed, cannot ſtay a Papiſts hands from ſacrificing his deareſt friends. Nay, which is more, not onely are they contented to yeeld their braceletes and eareringes to the framing of the golden calfe, as did *Iſraell*, nor to offer their friends in ſacrifice, as did that unnaturall King of *Moab* in offering his ſons to aſſwage the ire of his angry Gods; but to make their owne lives a prey to their enemies; as did the *Athenians*, when they accorded by caſting of lots to give themſelves to be devoured of that gaſtly monſter *Minotaurus*.

Wherefore ſince it is ſo cleare a caſe, that the conſciences of theſe Catholikes are altogether Romiſh; that they hold the Popes Excommunication againſt our dread Soveraigne the Kings Majeſtie to be lawfull; that they yeeld their obedience no longer then *durante beneplacito* of the Pope; that they receive and commend ſuch libels as deface our Church, abuſe his Highneſſe perſon, and all his loving ſubjects; that they receive pardons to exempt themſelves from dutifull obedience; that they receive and entertaine the enemies of this Realme, Jeſuits and ſeminarie Prieſts; that they looke for a golden day, and long for an alteration; that they care not to conſpire at home with traytours, and to plot abroad with ſtrangers, whereby to convey the crowne to a fortrainer:

rainer: ſithence, I ſay, this is ſo, then two concluſions doe follow.

Firſt, that every perfect Papiſt is a ſecret traytour to his Prince and Countrey. Our land cannot be at eaſe, ſo long as theſe lye on her ſtomacke. They pricke and wound her ſides, not with praying againſt her (for their imprecations wee hope, are *irrita vota*) but with preying upon her: and when all ſtratagems faile, ready to fetch arguments from the ſhambles, and conclude in *ferio*.

Whoſe *Religion* is politicke, learning bloudy, affections malicious, ambitious, divelliſh. The *Inquiſition* is their *Grammar*, fire and fagot their *Rhetoricke*, fleet and fetters their *Logicke*, the Cannons roare their *Muſicke*, and poyſoning is their *Phyſicke*.

Whoſe *Prieſts* have ſuch almightie power, that they can make their Maker, that whereas in their *Sacrament* of *Order*, (as they tearme it) GOD makes an impotent creature a *Prieſt*: now in their *Sacrament* of the *Altar*, the *Prieſt* ſhall make Almightie God. Yea, as he made them with a word, and put them in their mothers wombe: ſo they can make him with a word, and put him in a box. They that thus blaſpheme their Creator, ſhall wee truſt them with their fellow-creature?

It was an ingenuous anſwer of a *Spaniſh* Noble-man, commanded by *Charles* the fift to lodge the Duke of *Bourbon* at his houſe in *Madrid*: I will obey thee; but ſet my houſe on fire ſo ſoone as the Duke is out of it. My Predeceſſors never built it to harbour Traytors.

Did he thinke that a conſpirator would poyſon his houſe; and ſhall we thinke that ſuch are no infection to our Land? *David* did counterfeit himſelfe *madde*, when he was not, for his owne ſecuritie: theſe are *madde*, and diſſemble it; till by one *franticke* act, they can bring us all to ruine. If they were ſortaine, publike and profeſt

enemies, we would not blame, nor feare them) : What Kingdomes ſtand in hoſtilitie, hoſtile actions are juſt. But theſe are domeſticall, inteſtine, ſecret adverſaries, bred and fed in the ſame Countrey; therefore the more intolerable, as the more pernicious.

Thus they can ſatisfie their conſciences by diſtinguiſhing of *Treaſons*. Indeed, although *Religion* is a religion of diſtinctions: ſuch as that is, that an *excommunicate* Prince may be dethroned; and being once unthrowned, may on his penitent ſubmiſſiõ be reſtored to the *Church*. *Quoad animam, non quoad regnum.*

Thus they leave poſitive, textuall, ſchoole-divinitie, and fall to Crowne-divinitie. *Antichriſt* pleads, their *Religion* is maintain'd by the *Fathers*. Did ever any *Father* allow of *Treaſon?* Shame they not to averre it, if any abuſed, wreſted, falſified writing of the *Fathers* did ſeeme to conſent to their errors: yet wee know, that *Audiendi Patres, non ut Judices, ſed ut teſtes*: The Fathers be heard as witneſſes, not as Judges. It is Gods *Scriptum eſt*, not their *traditum eſt*, that muſt give deciſion of all doubts.

And ſecondarily, that it is a ſafer way to trifle than to truſt a two-legged Fox. Our gracious God that hath hitherto protected us, bleſſe his Majeſtie, and the high Court of Parliament, that through their wiſedomes, zeale and courage, Gods glory may be promoted, the undermining of theſe Foxes, which deſtroy our Vines, ſoundly ſifted, and ſecret traytours ſharply puniſhed. Then ſhall *England* leſſe feare her ruine (which GOD forbid) by ſtrangers force, when vengeance deſerved ſhall ſtrongly ſeaſe on houſhold foes; nay, els may *England* more ſuſpect the weakning of her preſent ſtate, by nourriſhing a Viper in her owne bowels, than Popiſh power, or any els, who gnaſh their teeth at her peace and well-fare.

Thus holding Popery to be an hotch-potch of new Religion coyned in the mints of the Babyloniſh whore, who

who contendeth to advance her Kingdome above the Kingdome of Christ, by all meanes that themselves, or hell it selfe can invent, by cruelty, by blood, by deceit, by abusing the word of God, by equivocation, by what not? yea they have so taught their Priests and Jesuites, and humane creatures by them seduced to sweare and forsweare, to promise and protest, by whatsoever can be named, (although they have no purpose to make good any of their vowes in this kinde) as that they have almost left no meanes whereby a man may be assured of anothers intentions, although he vow it never so seemingly seriously.

Call to minde the great and serious protestations that *Watson* the Priest made in his Quodlibeticall questions, *That albeit he differed in Religion from that which was professed in the Church of England, yet if either Pope or Spaniard should seeke by hostile meanes to invade his Countrey, he would willingly spend his substance, nay his dearest blood against any such as should attempt it*, and yet he himselfe was the first afterwards, as I remember, that came to the gallowes for violating it. If I could finde any thing that good is in either Priests of Jesuits, I would commend them for it, but because I cannot, holding them all to be traytors in heart unto his Majestie, and their favourers to be (carcely good subjects; I will end for their commendations with the words of a late, but witty Satyrist, *Fovet illis, qui sibi deesse nolit.*

A TASTE OF THE BLASPHEMOVS Treacheries of wicked IESUITES.

SUch is the most bloody, and most blasphemous impudency of these Romish Incendiaries, that when they put on a devillish and desperate resolution, to murther any Emperour, King, or Prince, whom they have once pronounced to be an Heretick, and excommunicate person; and thereupon intend to murther him by some *Ravillack*, whom they make choice of for the execution of the said Treason; that after such an unfortunate and wretched person is once allured, and entred into their place of consultation, or chamber of (Philonicall) prayers, (forsooth) as they call them: These infernall firebrands kneele all downe, who in their prayers observe their time; and put before the intended traytor, a knife folded up in a scarfe; shut up in a little Box, covered with an *Agnus Dei*; written about with black letters of perfumes, odoriferous Characters: and when they draw it out themselves, they cast

caſt or ſprinckle ſome drops of holy water upon it; which done, they hang at the haſte of the ſaid knife, five or ſix graines of Corrall, which are bleſſed by them, who blaſphemouſly give him to underſtand, and make him beleeve that ſo many blowes, as ſhall be given by him with the ſaid knife; ſo many ſoules ſhall be releaſed out of Purgatory.

Afterwards, putting the knife into the intended Murtherers hand, they pronounce theſe words, ſaying;

God now like *Jephte*, with the Sword of *Samſon* in thy hand, the Sword with which *David* did cut off *Goliah's* head, the Sword of *Gideon*; yea, the Sword with which *Judith* did cut off *Holophernes* head; the ſword of the valiant *Machabees*, and the ſame with which Saint *Peter* did cut off *Malcus* his eare, yea, I ſay, the ſword of Pope *Julius* the ſecond, with the which (breaking the forces of oppugning Princes) he tooke out of their hands with great effuſion of blood, the Cities of *Sezza*, *Imola*, *Fayance*, *Bologna*, and many other Cities: Goe thus, I ſay, thou magnanimous Champion of the chaire of Rome, and be valiant, and God ſtrengthen thine arme for the great worke now intended by thee. After which, this infernall kenneſh of Romiſh blood-hounds kneele all downe, and the moſt wretchedly renowned and curſedly qualified amongſt them, with a cauterized conſcience and immarbled heart, pronounceth the bloody Conjuration, impiouſly and impudently ſaying as followeth.

Come Cherubims, come Seraphims, and higheſt Thrones that rule, come bleſſed Angels: yea, bleſſed Angels of charitie, come and fill this holy Veſſell with glory and eternitie, and bring him preſently the Crowne of the Virgin *Mary*, of the Patriarches, and of the Martyres, for he belongeth no longer to us, but to you.

And thou Oh dreadfull and terrible God, who haſt revealed to him in theſe our Prayers and meditations; that he ought to murther a Tyrant, and confound a Heretick; and to give the Crowne to a Catholick King.

And being by us disposed to this meritorious Murther, vouchsafe to fortifie his senses, and increase his forces: to the end that he may accomplish this thy great will; and vouchsafe to arme and furnish him with the harnesse of thy powerfull providence, that he may valiantly performe the worthy worke he hath piously undertaken, and may happily escape from those who would apprehend him: give him Eagles wings, that the spight and malice of those Barbarians whom he goes against, may not once touch his sanctified members. Extend also the beames of thy joy and celestiall felicitie upon his sacred soule, to the end that by the blessed influence thereof, the parts and members of his body also may be encouraged and enabled to this great worke, and that it may chearefully dispose it selfe to this holy Combate without feare or shrinking pusillanimitie.

This accursed Conjuration being thus audaciously and gracelesly uttered, they carry the this inchanted bloody Regicide, and set him before an Altar, where they shew him a Picture, wherein the Angels are seene and showne to have lifted up and elevated long since *James Clement*, a bloody Jacobine Fryer, and represented him (as it were) before the Throne of God, saying:

Lord, behold thy Pupill, behold thy well-instructed Champion, and the accomplisher of thy justice: Whereupon all the Saints rise out of their seats to make him roome, and give him place among them. And when all these things are thus done and finished, there are no more but foure Jesuites onely left with him, who when they come neare him; they with diabolicall impudency and lying flattery, say unto him: that they seeme to perceive that there is some Deity infused into him, and that they are so astonished with the radiant light shining and glittering in him, that they hold it their honour to kisse his hands and feet, and make him madly to beleeve that they account him not a meere man any longer; but that they esteeme themselves (as it were) as they say,

halfe

halfe unworthy of the happineſſe and glory which he hath already obtained by his Catholicke reſolution, and ſighing deeply before him; they ſay unto him: we would that God had choſen us, and called us to your eſtate: ſince we ſhould be truly aſſured, that we ſhould goe really and directly into Paradice without comming at Purgatory.

And thus having intoxicated and bewitched the miſerable wretch, they thus leave him to his intended bloody deſigne.

The end of the Conjuration.

O Lord preſerve our Noble King CHARLES, and all his poſteritie from the power of all ſuch Romiſh Regicides and bloody Traytors, who thus plot and practice to build up their Romiſh Synagogue with blood. And grant good God, that our gracious King *Charles*, may with his poſterity, long continue a happie and proſperous Reigne over this Kingdome, for the maintenance and propagation of Chriſts Goſpell in deſpight of Antichriſt, and all his bold and bloody adherents: and let every good and loyall ſubject, and true hearted *Engliſh* Chriſtian ſay, *Amen*, and *Amen*.

FINIS.

All to Westminster.

NEWES

FROM

ELIZIUM.

OR,

A Packet of wonders, brought over in *Charons* Ferry-Boat last Spring Tyde:

Discovering many notable things worth Observation, 1641.



Printed in the Yeare, 1641.

All to Westminster.

IN the ſtill houres of the gloomy night, when *Morpheus* was the ſecure Canopy of moſt mens hearts, my troubled fancy kept me waking, and various whimſies did ſuggeſt into my ſecret thoughts, wherby my wearied body could take no reſt, though in the ſtill houres of the cloudy night; *but after the paſſing over of ſome ſad meditations, the moone began to ſhine, which ſeemed to me delightfull: then I aroſe, for my cogitations invited mee to walke abroad.*

I went into the city, and walk't from ſtreet to ſtreet, but the beating of the city drums did almoſt break my brain: I went into the Country, and eſpying a great houſe, I viſited it, and when I approached, I caſt my eyes upon it, & walked about it, where at laſt *I* beheld the porch: I went into it, and there I laid me down to ſleep; but I was ſoon diſturbed. The Country Swaines came thither, knocking at the dore, with their long pike-ſtaves in their hands, and their pouches hanging by their ſide, they frighted me terribly: I know not what to thinke of it, but I ſpake boldly unto them, and asked them what place that was: who anſwered me that a Judge dwelt there: I asked them againe, *doth your Judge (quoth I) heare Caſes in the night? and they told me, that they were thus often troubled and detracted from their reſt, to come thither, elſe (quoth they) wee ſhould goe to law, but never meet with Goſpellers*; I asked them why they carryed ſuch long ſtaves in their hands, and ſuch pouches by their ſides, and many ſuch like queſtions, and they told me, *that their ſtaves were to defend them from theeves, that lay lurking up and downe the Country, and that their bags were to put writings & their money in, both which they brought to the Gentleman of the houſe, to defend their cauſe, and aſſiſt them*

them against their adversary, that would wrong them in their estates. But they told me such a story, that J was almost mad, me thought the house began to sinke, and J poore timorous Cative, began to flye, and tooke sanctuary in the Church-porch: there J laid me down again, thinking with my selfe, *surely here I shall rest quietly*, but before I was wel laid, and had contrived my place to lye to sleepe, I heard a clomping noise, as if some horse had come into the porch, and looking what it was, *I espyed a Country fellow, I think it was the Sexton came to toule the bell for some body that lay dying, and he told me that my Lords grace of Canterbury, had sent a command, that none should put the consecrated Temple to common uses*, and therefore he told me that I must not sleepe in the Church-porch; for it is holy (qd. he) *what thought I, will not England afford me a resting place: away I sayled into Ireland, to see what entertainment I could get there; but I was there troubled with so many Crosses, & heard so many lamentations like forlorne Pilgrims amongst the people, that being extreame weary, and discontented, I prayed for them and departed.*

Then away J betooke me into *Scotland*, and there I met with 3 or 4 bonny *Scots*, in their blew caps, and I told them the story of my travels, & they made me to drinke of their *Scottish* Ale, and comforted me, and told me that my best way to rest quietly, was to obtain a lodging in *Westminster* hall, they told me that there were erected thousands of new quiet lodgings, pleasant & delightfull, where, though a man had no rest quietly this 20 or 30 years, he might yet there sleepe securely, and take sweet and comfortable rest, which made me very glad, and I came amaine to *Westminster* Hall, where I found the bonny *Scottish-mans* words true, where I slept ever since, and tooke my rest so well, to my great comfort, *that I often thinke what cause I have to cry, God-amercy good Scot.* But yet in the midst of a deepe sleepe, me thought I saw a strange vision, which J shall declare.

The Vision.

Neare unto my bed (me thought) I did eſpy a doore which I opened, & went through, when I had paſſed the doore, me thought I was by the Sea ſide, and ſeeing people there, I demanded what place that was, *and they anſwered that it was the landing place for Carons* Ferry-bote, when they ſaid ſo, I looked over the waves, and eſpyed the boat, but far off, which they told me came from *Elizium:* the Paſſengers they told me were *Pluto* his priſoners, Now on a ſuddaine the winds aroſe, and the waves did beat, and the boate came wafting amaine, one while they mounted to the top of the higheſt waves, and on a ſuddain were out of ſight; *But ſuch was their miſhap, that on a ſudden they were drove upon a rock, which ſplit their boat in peeces,* Charon *himſelfe being a good ſwimmer, returned home to carry the newes of his miſhap, the paſſengers got upon plancks and boards, and ſhifted each man for himſelfe as they could, being all in danger of every wave to ſinck into the deluge:* now I ſhall tell you what did afterwards enſue to ſome of them.

Thoſe that landed in France.

Me thought no *Gold-finch*, nor the ſwifteſt bird was able to outfly the one, who ſoon made franch his ſhore, a ſecõd alſo, faſtning himſelfe unto a great planck, was by the rage of the furious winds blown with as much ſwiftneſſe to the bankes bordering on the French Seas, others alſo of both Sects found ſhelter there when they were drove to ſhore, and ſo have ſaved their lives.

Thoſe that landed at the Ferry-place.

The firſt that approached to the ſhore, where we beheld this ſight, came aſhore with helpe, extreame weary, and dropping wet, ſtaggering like an *Iriſh* Sea Crab, being almoſt ſpent with thoſe turmoyling waves, through which he lately paſt: Now whereas there was a great ſtacke of

ſtra w

ſtraw at a foord comming from the Sea, through a Channell into the Land, he betakes himſelfe thither, and there he ſits to reſt himſelfe a while, but being wet, and ſitting in the cold, found himſelfe to be very ill, inſomuch that riſing up, he found it difficult to goe, and therefore called for helpe to aſſiſt him, who tooke the next *Inne*, which chanced to be the Caſtle for his lodging, the extremity of his ſickneſſe grew greater, who ſent for divers Doctors to come unto him, who came and adviſed with him: there came to him a Dutch Doctor, and he told him that his diſtempered braine had brought him into a frenzy, and that his body would never be well, untill his braines were taken away: There came to him a French Doctor, and hee told him that an *Italian* purge (which he would procure for him) made of the beſt approved drugs in *Rome*, was the onely phyſick for his malady, acquainting him that his Diſeaſe was deſperate, and therefore he muſt be content to betake himſelfe to a deſperate potion; who told the Patient that he would warrant his Medcin, either to amend him, or end him.

There came an *Iriſh* Doctor, who told him that he found that there was a bladder of blood in his throat, growing in a dangerous place, and if that was well cut off by Doctor Gregory, or ſome other ſuch experienced Practitioner, no doubt he would recover, and be at eaſe.

Then came the *Scottiſh* Doctor, and he told him plainly a my ſaule man (qd. he) there is nae way but death, & therfore adviſed him to prapare himſelfe; for I warrant thee (quoth he) thou'ſt dye, or I will dye for tee.

Laſt of all came the *Engliſh* Doctor, who preſcribed him rich Cordials, and all the means that could be to comfort him, but alas it was all to no purpoſe; for a certaine time came, when poore man he fell down upon the floore, but he had ſuch a fall that made his head and body part, and he never ſpake word after.

The ſecond that landed at the Ferry-place.

After him was driven to ſhore, an old man in a Canting gown, as black as a berry; & well was it for him that he had a gown, or elſe he had bin drown'd before he came aſhore, for the ſpreading of the skirts of his great gown kept him. He was convei'd to a private mans lodging at *Lambeth*, who comming into the Hall, ſate by the fier ſide, intending to put off his clothes, and to dry himſelfe, but the Chamberlain came in, and told him, that the hall was appointed for other companies, and therefore deſired him to walke into the lower Chamber, which he was loath to doe, but being conſtrained, at the laſt he went, *where he cauſed a good fire to be made, the chamber to be aired, and his bed to be warmed, & ſo he put off his clothes, & went to bed: but being very ill, could not take his reſt quietly, but ſlumbered and raved & muttered in his ſleepe extreamly, and when he awaked, one asked him how he did, who anſwered, that he was very ſick, & being asked what diſturbed him, he ſaid, he was in a dreame: I dreamed, viz.*

The old mans dreame in the black gowne.

Me thought (qd. he) I was a great man, and very ambitious of honour, and ſo much, that *I* laid my hands upon a Princes Crown to take it by force, or at leaſt to overtop it: *but I tumbled & knocked my head againſt it, and did almoſt, if not altogether (by that means) knock out my braines:* ſo that I was faine to ſend for Surgeons to come and dreſſe my wounds, wch ſwelled extreamly, they appointed me a plaſter to aſſwage the ſwelling, but it put me to ſuch extreamity of pain, that I could not ſuffer it, and J required ſome other courſe to be taken to cure me; for I told them (qd. he) that death it ſelfe was more ſupportable, then the irkſome plaſter, *ſo contrary to my Nature, & I was me thought (qd. he) ſo extreamly humorſome with them, that they departed and left me to my ſelfe, but I threatned them, that if they would not humour me, I would be avenged on them*, which words prevailed ſo far, that I prevailed with the moſt of them to

pleaſe

pleaſe my fancy, who put pleaſant Oyles into my wounds, and gave me Cordials to comfort me, which gave me pretty eaſe, though my ſore became the more difficult to cure, ſo after a while they departed, leaving mee to my ſelfe alone. *Now when as I was ſo private, I thought it fitteſt (in my meditation) to goe to prayer. My thoughts drew nye to my cabinet, where amongſt my other Reliques, my affections led mee to* St. Patrick, *ſo I kneeled downe to pray, & view'd the Image well, and having done prayer, I called for my attendance, and commanded them to ſtand ſtifly in my ayd and be true, and I would be as true to them, when I was exalted into my glory, which I am very confident (qd. he) will be attained unto?* So that I expect my dignity to be an admiration to the world. Is not *Italy* my ayd, *France* my ſuccour, *Spaine* my reliefe, *Rome* my Counſell, and theſe three Kingdomes my prey, doe not my projects thrive, and who dare out-face my will, if the Puritans and *Burton* croſſe my humour, or *Baſtwicke* diſturbe me, if *Laiton*, *Lilborne*, or any ſuch fellowes riſe againſt me, i'le prime their eares, whip them, i'le gag them, impriſon and correct them ſeverely for it, and they ſhall know who, & what I am. But amongſt the reſt, me thought I laſh't one Scottiſh man ſoundly, and came neare anothers life, he eſcaped, and he loves me ſince, as well as I loved him then: but the old man being merry with talking, bad his ſervants and attendance to withdraw a while: then me thought (qd. he) I went to my Cabinet again, at which time my fancy choſe St. *Gregory*? I kneeled downe and bowed before it, and begun to pray, but after, qd. he, when I looked ſeriouſly upon it, it made me ſtart, and ſpoyled my devotion; for St. *Gregory* was pictured with a rope about his middle, laying his right hand upon it, as if he had intended to take it off, which made me quake (what thought I, quoth he) doth the *Image* jeere me, *but when I roſe up from my diſturbed praying, I caſt mine eyes behind mee, and me thought there ſtood a young fellow by me with a new Hempen halter in*

his

his hand which did so affright me; that I fell into a great trance, and crying out, I awaked, and trembled a long time after; for I thought verily that the three corner'd cap't Rogue would have hanged me presently.

The 3. and 4. that landed there.

But to return to my story, there were driven to that ferry-place, two more afterwards, the one was an old man in a fur gowne, just like Winter, in *Russian Robes*; he was preserved then from drowning for another purpose now, and as the other old man before gave laud to St. *Gregory*, and blest himselfe before St. *Patrick*: so this dropping wet, halfe drowned barley top't projector, gave praise to *Neptune*, and would have plauded *Fortune*, but when he came ashore, he felt him self ill, and his belly full of water, which constrained the people, that as they told him to shore, so they tyed him by the heeles to disburden him of his tympany, and after him came a *Ratliffe Scrivener*, who was swolne with the water, as big as St. *George* his horse, whom the people ordered as they did the other, that the water might run out of his belly, afterwards being disburdened of the water, as opportunity and meanes would permit; *they tooke their lodging at the Lanthorne, neere Leeld-Hall; these two were much taken notice off, and certaine debts were demãded of them, but they answered, that they were so old, that by law they were lost, bonds were produced, which made them cry peccavi, but yet they would not pay*: but in the end came an honest Messenger from *Westminster*, and told them that it did concerne them to looke about them; for *Gregorie* the Officer was sent for, and if he can but get a warrant, they would be sure to be Arrested, and hee's a terrible fellow, a man were as good to be hang'd, as to be in his custody.

There is more I should have written, but expect it in the second part; So at this time farewell.

FINIS.



THE

IVDGEMENT

OF DOCTOR *REIGNOLDS*

Concerning EPISCOPACY,

Whether it be GODS

Ordinance.

Expreſſed in a Letter to Sir FRANCIS KNOVVLS,
Concerning Doctor *Bancrofts* Sermon at *Pauls*-
Croſſe, the ninth of *February*, 1588.
In the Parliament time.

LONDON,
Printed by *Thomas Paine*,
1641.

THE JUDGEMENT

OF DOCTOR

DOCTOR REIGNOLDS HIS Letter to Sir FRANCIS KNOVVLS, concerning *Doctor Bancrofts* Sermon at *Pauls-Crosse*. 9. Febru: 1588. In the PARLIAMENT *time*.

ALbeit (Right Honorable) I take greater comfort in labouring to discover and over-throw the *Errors* of *Iesuites* and *Papists*, (enemies of Religion) than of the Ministers of *Christ*; yet seeing it hath pleased your Honour to require me, to shew mine opinion of som things, which certain of these men maintain and stand in, I thought it my duty, by the example [a] of *Levie, who said of his Father, and Mother, I regard them not, nor acknowledged he his Brethren*, to declare the truth, without respect of persons.

[a] Deut. 33. 9.

Of the two points therefore in *Doctor Bancrofts* Sermon, which your Honor mentioneth, one is, concerning that he seemeth to avouch, *The superioritie which Bishops have among us over the Clergie, to be Gods owne Ordinance*; though not by expresse words, yet by necessary consequence; In that he affirmeth their opinion, who oppugne that superioritie, to be *Heresie*. Wherein, I must confesse, he hath committed an oversight, in my judgement, and himselfe, (I thinke) if he be advertised thereof, will acknowledge it. For having [b] first said, that *Aerius* affirmeth, *that there was no difference by the word of God betwixt a Priest and a Bishop*, and afterward, that *Martin* and his companions, doe maintaine this opinion of *Aerius*; he addeth that [c] *Aerius persisting therein, was condemned for an heretike by the generall consent of the whole Church*, and likewise [d] that *Martins, and all his companions opinion hath herein been condemned for heresie*.

[b] pag. 18.

[c] pag. 19.

[d] pag. 69.

Touching *Martin*, if any man behave himselfe otherwayes than in discretion and charitie he ought, let the

blame be laid where the fault is, I defend him not; but if by the way, he utter a truth, mingled with whatsoever elſe, it is not reaſon that that which is of God, ſhould be condemned for that which is of man; no more than the doctrine of the reſurrection ſhould be reproved, becauſe [e] it was maintained and held by the Phariſes. Wherefore removing the odious name of *Martin*, from that which in ſinceritie and love is to be dealt with, it appeareth, by the aforeſaid words of D. *Bancroft*, that he avoucheth the Superioritie which Biſhops have over the Clergie to be of Gods owne ordinance; For he improveth the impugners of it, as holding with *Aerius*, that there is no difference by the word of God betwixt a *Prieſt* and a *Biſhop*, which he could not doe with reaſon, unleſſe he himſelfe approved the Biſhops ſuperioritie, as eſtabliſhed by Gods word: and he addeth, that their opinion who gainſay it, is *Hereſie*, whereof it inſueth, he thinks it contrary to Gods word; ſith *Hereſie* is an error repugnant to the truth of the word of God, as (according to the Scriptures) our owne Church [g] doth teach us.

[e] *Act.* 23. 8

[f] 1 *Tim* 6. 3. *Titus* 3. 10. 2 *Pet.* 1. 19. & 21.

[g] The defence of the Apology part 1. & 7. diviſion 2. Anſwer to the Rhem. *Titus* 3. 10.

Now the Arguments which he bringeth to prove it an hereſie, are partly overweake, partly untrue: overweake, that [h] he beginneth with, out of *Epiphanius*; untrue, that he [i] adjoyneth of the generall conſent of the Church. For though *Epiphanius* doe ſay, that *Aerius his aſſertion is full of folly*, yet he diſproveth not the reaſon which *Aerius* ſtood on, out of the Scriptures; nay he deaeth ſo in ſeeking to diſprove it, that *Bellarmine* the Jeſuite, [k] though deſirous to make the beſt of *Epiphanius*, whoſe opinion herein he maintaineth againſt the Proteſtants, yet is forced to confeſſe, that *Epiphanius* his anſwer is not all of the wiſeſt, nor any way can fit the Text.

[h] pag. 18.

[i] p. 19. & 69.

[k] Tom. 1. cont. 1 lib. 1. c. 15.

As for the generall conſent of the whole Church, which D. *Bancroft* ſaith, condemned that opinion of *Aerius* for an *hereſie*, and himſelfe for an *heretike*, becauſe he perſiſted in it, that is a large ſpeech: but what proofe hath he that the whole Church did ſo? It appeareth he ſaith in *Epiphanius*, It doth not, and the contrary appeareth by [m] S. *Jerome*, & ſundry others, who lived, ſome in the ſame time, ſome after *Epiphanius*; even S. *Auſtin* himſelfe, though

[l] Hereſie 15.

[m] In Epist. ad Titum 1 & Epist. 8 ad Evagrium.

though Dr *Bancroft* cite him, as bearing witnesse thereof likewise; I grant St *Austin* in his book of heresies, ascribeth this to *Aerius*, for one, that he said, *Presbyterum ab episcopo nulla differentia debere discerni*: but it is one thing to say, *there ought to be no difference betwixt them*, (which *Aerius* saying condemned the Churches order, yea made a schisme therein, and so is censured by St *Austin*, counting it an heresie, as o in *Epiphanius* he took it recorded, himselfe, as p he witnesseth not knowing how farre the name of Heresie should be stretched) another thing to say, *that by the word of God there is no difference betwixt them*, but by the order and custome of the Church, which St *Austin* q sayth in effect himselfe, so far was he from witnessing this to be heresie by the generall consent of the whole Church. Which untruth, how wrongfully it is fathered on him, and on *Epiphanius* (who yet are all the witnesses that Dr *Bancroft* hath produced for the proofe hereof, or can for ought that I know) it may appeare by this, that our learned Country man (of godly memory) Bishop r *Iewell*, when *Harding* to convince the same opinion of heresie, alleaged the same witnesses, he citing to the contrary *Chrysostome*, *Ierom*, *Austin*, and *Ambrose*, knit up his answer with these words: *All these, and other moe holy Fathers, together with the Apostle* St Paul, *for thus saying, by Hardings advice, must be held for heretikes*. And *Michell Medina*, a man of great account in the Councell of *Trent*, more ingenious herein than many other Papists, affirmeth, not onely the former ancient writers, alledged by Bishop *Iewel* but also an other *Ierom*, *Theodoret*, *Primasius*, *Sedulius*, and *Theophilact* were of the same mind touching this matter with *Aerius*. With whom agree likewise t *Oecumenius*, and u *Anselmus* Archb: of *Canterbury*, and another *Anselmus* and x *Gregory* and y *Gratian* and after them how many? It being once inrolled in the Canon law for sound, and catholique doctrine, and thereupon publikely taught by learned men; All which doe beare witnesse against Dr *Bancroft*, of the poynt in question, that it was not condemned for an *heresie* by the generall consent of the whole Church: For if he should reply, that these later witnesses did live a thousand yeares after Christ, and

n Cap. 53.

o In Argu. prefix. l. 3. Tom. 2.

p De hæres. ad quod vult Deum in prefatione.

q Epist. 19.

r Def. of the Apol. part. 2. ca. 9. divis. 1. page 198.

s De sacrif. hom orig & confir. lib. 1. cap. 5.

t In 1 Tim. 3.

u In Epist. ad Titum.

x Collect. Can. li. 7. cap. 87. & 1 17.

y Polican. lib. 2. Tit. 19. & 39.

z Cap. Legimus, dist. 39. ca. 4. Imp. dist. 95.

a Author gloss. in ca. dist. stat. hodoeus ca. 1 Ave, lat. 19. concil. Babil. Durrus de sacra ecclesiastica lib. 1. cap. 7.

and therefore touch not him who [b] ſaid, it was condemned ſo in the time of S^t *Auſtin*, and of [c] *Epiphanius*, the moſt flouriſhing time of the Church that ever happened ſince the Apoſtles dayes, either in reſpect of learning, or of zeale; firſt they whom I named, though living in a latter time, yet are witneſſes of the former.

Oecumenius the Greek Scholiaſt, treading in the ſteps of the old greek Fathers, and the two *Anſelmes*, with *Gregory* and *Gratian*, expreſſing S^t *Jeromes* ſentence word by word. Beſides that, perhaps it is not very likely that *Anſelmus* of *Canterbury* ſhould have been canonized by the *Pope* of *Rome*, and worſhipped for a Saint; that the other *Anſelmus* and *Gregory* ſhould have ſuch place in the *Popes* Library, and be eſteemed of as they are; that *Gratians* works ſhould be allowed ſo long time by ſo many *Popes* for the golden foundation of the Canon law, if they had taught that for catholike, and ſound, which by the generall conſent of the whole Church, in the moſt flouriſhing time that ever happened ſince the Apoſtles dayes, was condemned for *hereſie*: chiefly in a matter of ſuch weight and moment, to the Popes ſupremacy; which as they doe claime over all *Biſhops* by the ordinance of God, ſo muſt they allow to Biſhops over Prieſts by the ſame ordinance as they ſaw at length: and therefore have not onely decreed it now in the [e] Councell of *Trent*, but alſo in [f] the new edition of their Canon law have ſet down this note, that on *Hughes* Gloſſe allowed by the Archdeacon (ſaying, *that Biſhops have differed from Prieſts alwayes as they doe now in Government, and Prelatſhip and Offices, and Sacraments, but not in the name and title of Biſhop, which was common to them both*) *muſt be held hereafter for* S^t Jeroms *meaning*: at leaſt for the meaning of the Canon taken out of S^t *Jerom* though his words be flat and plaine againſt this gloſſe, as *Bellarmine* [g] himſelfe confeſſeth. Whereto may be added, that they alſo who have laboured about the reforming of the Church theſe 500 years, have taught that all Paſtors, be they intituled Biſhops, or Prieſts, have equall authoritie and power by Gods word. Firſt the *Waldenſes*, next [i] *Marſilius Patavinus*; then [k] *Wickliffe* and his ſchollers; afterward [l] *Huſſe*, and the *Huſſites*: laſt of all [m] *Luther*;

[b] pag. 19.
[c] pag 69.
[e] Seſſ. 23. c. 4. Can. 6. & 7.
[f] Annot marg. ad cap. legimus dist. 43.
[g] Tom. 1. contro. 5. libr. 1. cap. 8.
[h] *Aeneas Silvius hiſto. Bohem.* cap. 35 & *Pighius* Hierarch Eccleſ. l. 2. c. 10
[i] Defenſ. pacis part 2. cap. 15.
[k] *Tho. Walden* Doc. fidei Tom 2. lib. 2. cap. 60. & Tom. 2. c. 17.
[l] *Aeneas Silvius* loco citato.

[m] *Luther*, [n] *Calvin*, [o] *Brentius*, [p] *Bullinger*, [q] *Musculus*, and other, who might be reckoned particularly in great number, sith as here with us both [r] *Bishops*, and the *Queenes* [s] Professors of Divinitie in our *Universities*, and [t] other learned men doe consent therein: so in forreine Nations all whom I have read treating of this matter, and many moe, (no doubt) whom I have not read.

The sifting and examining of the *Trent Councell* hath been undertaken by onely two, which I have seene, the one a divine, the other a Lawyer, [u] *Kemnitius*, and *Gentilletus*; they both condemne the contrary doctrine thereunto, as a *Trent* error; the one by scriptures, and Fathers; the other by the Canon law. But what doe I further speak of severall persons? It is the common judgement of the Reformed Churches of *Helvetia*, *Savoy*, *France*, *Scotland*, *Germany*, *Hungary*, *Polony*, the *Low Countries*, *and our owne*, witnesse the [x] *Harmony of Confessions*.

Wherefore sith D[r] *Bancroft* (I assure my selfe) will not say that all these have approved that as sound & christian doctrine, w[ch] by the generall consent of the whol Church, in a most flourishing time, was cõdemned for *heresie*: I hope he will acknowledg, that he was overseene, in that he avouched the Superiority w[ch] Bishops have among us over the Clergy to be of Gods own ordinãce. And thus far of the former point of D[r] *Bancrofts* Sermõ.

The latter is, concerning that he affirmeth, that S[t] *Ierom*[e] saith, and M[r] *Calvin* seemeth on his report, to confesse that Bishops have had the said superiority ever since the time of S[t] *Mark* the Evangelist. Of the which poynt I think as of the former; sith neither *Ierom* saith it, neither doth *Calvin* seeme to confesse it on his report. For *Bishops* among us, besides ordeining, and laying on of hands, may doe sundry other things, which inferior Ministers, or Priests (as D[r] *Bancroft* termeth them) may not; But [a] *Ierom*, after mention of the superioritie allotted to Bishops since S[t] *Marks* time, *What doth a Bishop* (saith he) *except ordination, which a Priest doth not?* Meaning and inforcing by this kind of speech, as a thing most evident, and such as no man could deny, that *Bishops* had that only power above Priests then, which [b] *Chrysostome* also witnesseth.

Though neither had they it alone in all places, as it is apparant by a [c] Councell of *Carthage*, shewing their Churches order; that the Priests layd their hands together with the Bishop on those who were ordeined. Yet *Ierom* having proved by testimon v

m Adversus falso nominat ordin. &c. & adver. Papa. Rom.

n In Epist ad *Philip.* 1. & *Titum* 1.

o Apol. Confes. Wittenb c. 21.

p Decad. 5. ser. 3

q Loc. Com. Tit. de minist. verbi.

r *Iewel* lococitat. et *Pilkington* in the treatise of burning *Pauls* Church.

s D. *Humphrey* in Camp. & in Duræum Iesuitas part 2. rat. 3 & D. *White*. ad rat. Campiani, 6 & Confut. Duræi Iesuitæ lib. 6.

t M. *Bradford*, *Lambert*, and others. M. *Fox*, Acts, &c. D. *Fulke* against *Bristow*, motive 40 and answer to the Remists, *Tit* 1. 5.

u part 2. lib. 4.

x Harmony sec. 11. in *Helvet*, post *Gallia Belgia*, *Anglia*, &c. pa. 14. & 69.

a Epist. ad Evagrium.

b Hom. 11. in 1 *Tim.*

c Concil. 4. Can. 3.

mony of Scripture, that in the Apoſtles times, Biſhops & Prieſts were all one, even in the right [d] of this too, granteth that afterwards Biſhops had that peculiar unto themſelves ſome where, but nothing elſe ſave it. S^t *Ierom* therefore ſaith not of that ſuperioritie whereof the queſtion is, that Biſhops have had it ever ſince S^t *Marks* time.

[d] In 1 *Tim.* 4. 4.

No more doth M^r *Calvin* ſeeme to confeſſe it upon his report. For *Calvin* [e] in the ſame place that D^r *Bancroft* quoteth, ſhewing how in old time the Miniſters that had charge to teach, choſe of their company one in every Citie, to whom they did eſpecially give the title of Biſhop; leaſt equalitie ſhould breed diſſention, yet (ſaith he) the Biſhop was not above them in honor and dignity, that he had rule over them, but looke what is the Conſuls dutie in the Senate, to propoſe matters, to aſk their opinions, to direct others by giving them adviſe, by admoniſhing, by exhorting, to guide the whole action by his authority, and ſee that performed which was agreed upon by their common conſent, that charge had the Biſhop in the aſſembly of Miniſters. And having declared, that S^t *Ierom* ſheweth this to have been brought in by the conſent of men upon the firſt of *Titus*, he addeth that the ſame S^t *Ierom* other where ſheweth, how ancient an order of the Church it was, even from S^t *Marks* time to *Hereclas*, and *Dionyſius* at *Alexandria*. In which words of *Calvin*, ſeeing that the order of the Church he mentioneth, hath evident relation to that before deſcribed, and that in the deſcribing of it, he had ſaid, the Biſhop was not ſo above the reſt in honor, that he had rule over them: It followeth that M^r *Calvin* doth not ſo much as ſeeme to confeſſe of *Ieroms* report, that ever ſince S^t *Marks* time Biſhops have had a ruling ſuperioritie over the Clergie. Wherefore to uſe no more proofes in a thing manifeſt, which elſe might eaſily be proved more at large out of S^t *Ierom* and M^r *Calvin* both: It is certaine, that neither of them doth affirme, that Biſhops ſo long time have had ſuch ſuperiority as D^r *Bancroft* ſeemeth to father upon them.

[e] In Inſtit. li. 4. cap. 4. ſect. 2.

Thus have I ſignified mine opinion of the points that your Honor ſpecified in D^r *Bancrofts* Sermon. Which yet if he or any doe prove, that I have erred in, or take him otherwiſe than I ought, I ſhall be very willing by Gods grace to correct: remembring the Apoſtles leſſon, that *The ſpirits of the Prophets are ſubject to the Prophets.*

1 Cor. 14. 32.

19. Septemb. 1588.

FINIS.

THE LAMENTABLE COMPLAINTS OF NICK FROTH the Tapſter, and RVLEROST the Cooke.

Concerning the reſtraint lately ſet forth, againſt drinking, potting, and piping on the Sabbath day, and againſt ſelling meate.



Printed in the yeare, 1641.



THE LAMENTABLE COMPLAINTS OF NICK FROTH the Tapſter, AND RVLEROST the Cook.

Concerning the reſtraint lately ſet forth, againſt drinking, potting, and piping on the Sabbath-day, and againſt ſelling meate.

Froth.

MY honeſt friend Cooke Ruffin well met, I pray thee what good newes is ſtirring.

Cook. Good news (ſaid you?) I, where is't? there is ſuch newes in the world, will anger thee to heare of, it is as bad, as bad may be.

Fr. Is there ſo? I pray thee what is it, tell me whatſoever it be.

Co. Have you not heard of the reſtraint lately come out againſt us, from the higher Powers; whereby we are commanded not to ſell meat nor draw drink upon Sundays, as we wil anſwer the contrary at our perils.

Fr. I have heard that ſome ſuch thing was intended to be done, but never before now, that it was under black and white: I hope there is no ſuch matter: Art thou ſure this thy news is true?

Co. Am I ſure, I ever roaſted a fat Pig on a Sunday until the eyes dropt out, thinke you. S'foot, ſhall I not credit my owne eyes.

Fr. I would thine had dropt out too, before ever thou haeſt ſeen this, and if this be your news, you might have kept it, with a pox to you.

Co. Nay, why ſo chollerick my friend, you told me you would heare me with patience, whatſoever it were.

Fr. I cry thee heartily mercy, honeſt Ruleroſt, I am ſorry for what I ſaid, it was my paſſion made me forget my ſelf ſo much: but I hope this command as you ſpeake, will not continue long, will it thinke you Maſter Cooke?

Co. Too long to our greiſe I feare, the Church-Wardens, Side-men, and Conſtables, will ſo look to our red Lattices, that we ſhall not dare to put our heads out of doors on a Sunday hereafter. What think you neighbour, is it not like to prove ſo?

Fr. Truely it is much to be feared; but what do you think will become of us then, if theſe times hold?

Co. 'Faith, Maſter Froth, we muſt ſhut up our doors and hang padlocks on them, and never ſo much as take leave of our Land-lords.

Fr. Maſter Ruleroſt, I jumpe with you in opinion for

for if I tarry in my houſe till quarter-day, my Land-lord, I feare, will provide me a houſe gratis. I am very unwilling to truſt him, he was alwayes wonderfull kind, and ready to help any of his debtors to ſuch a curtſie; to be plaine with you, I know not in which of the Compters I ſhall keep my Chriſtmas, if I doe not wiſely by running away prevent him.

Co. Thou haſt ſpoke my owne thoughts, but I ſtand not ſo much in danger of my griping Land-lord, as I doe of Maſter Kill-calfe my Butcher, I am run into almoſt halfe a yeares arrerages with him; I do owe him neare ninety pounds for meat, which I have had of him at divers and ſundry times, as by his Tally, may more at large appeare.

Fr. I my ſelfe am almoſt as farre in debt to my Brewer, as you are to your Butcher; I had almoſt forgotten that, I ſee I am no man of this World; if I tarry in England: He hath often threatned to make dice of my bones already, but ile prevent him; ile ſhew him the bagg, I warrant him.

Co. He had rather you would ſhew him the money and keep the bagge to your ſelfe.

Fr. I much wonder, Maſter Ruleroſt why my trade ſhould be put downe, it being ſo neceſſary in a Common-wealth: why, the noble art of drinking, it is the ſoule of all good fellowſhip, the marrow of a Poets Minervs, it makes a man as valiant as *Hercules*, though he were as cowardly as a French man; beſides, I could prove it neceſſary for any man ſometimes to be drunk, for ſuppoſe you ſhould kill a man when you are drunk, you ſhall never be hanged for it untill you are ſober; therefore I thinke it good for a man to be alwayes drunk: and beſides it is the kindeſt companion, and friendlieſt ſin of all the ſeven; for moſt ſins leave a man by ſome accident or other, before

his

his death. But this will never forſake him till the breath be out of his body: and laſtly, a full bowle of ſtrong beere, will drowne all ſorrowes.

Co. Maſter Nick, you are miſtaken, your trade is not put downe as you ſeeme to ſay; what is done, is done to a good intent; to the end that poore men that worke hard all the weeke for a little money, ſhould not ſpend it all on the Sunday while they ſhould be at ſome Church, and ſo conſequently there will not be ſo many Beggers.

Fr. Alack you know all my profit doth ariſe onely upon Sundays, let them but allow me that priviledge, and abridge me all the weeke beſides: S'foot, I could have ſo ſcowred my young ſparks up for a peny a demy Can, or a halfe pint, heapt with froth. I got more by uttering halfe a Barrell in time of Divine ſervice, then I could by a whole Barrell at any other time, for my cuſtomers were glad to take any thing for money, and thinke themſelves much ingaged to me; but now the caſe is altered.

Co. Truely Maſter Froth, you are a man of a light conſtitution, and not ſo much to be blamed as I that am more ſolid: O what will become of me! I now thinke of the luſty Surloines of roaſt Beefe which I with much policy divided into an innumerable company of ſemy ſlices, by which, with my provident wife, I uſed to make eighteene pence of that which coſt me but a groat (provided that I ſold it in ſervice time,) I could tell you too, how I uſed my halfe Cans and my Bloomesbury Pots, when occaſion ſerved; and my Smoak which I ſold dearer then any Apothecary doth his Phyſick: but thoſe happy dayes are now paſt, and therefore no more of that.

Fr. Well, I am rid of one charge which did continually vex me by this meanes.

Co. I

Co. I pry thee what was that?

Fr. Why Maſter Ruleroſt, I was wont to be in fee with the Apparitors, becauſe they ſhould not bring me into the Bawdy Court for ſelling drinke on Sundayes. Ile aſſure you they uſed to have a Noble a quarter of me, but now they ſhall excuſe me, they are like to have no more quartridge of me, and indeed the truth is, their trade begins to be out of requeſt aſwell as ours.

Co. I, truſt me neighbour, I pity them; I was as much troubled with thoſe kind of Raſcals as your ſelf, onely I confeſſe I paid them no quartridge, but they tickled my beefe, a ſtone of beef was no more in one of their bellies, then a man in *Pauls*; but now I muſt take occaſion to eaſe my ſelf of that charge; and with confidence I will now bid them, Walke knave, walke.

Fr. Truely Maſter Ruleroſt, it doth ſomething eaſe my mind when I thinke that we have companions in miſery. Authority I perceive is quick ſighted, it can quickly eſpie a hole in a knaves coate. But Maſter Cooke we forget our ſelves, it groweth neare ſupper time, and we muſt part, I would tell you what I intend to doe, but time prevents me, therefore ile refer it untill the next time we meet; And ſo farewell.

FINIS.



CANTERBURYS WILL.

WITH

A ſerious Conference betweene His Scrivener and Him.

ALSO

A loving Admonition to his Brethren the Biſhops.



Printed in the Yeare
1641.

CANTERBURYS WILL.

With a serious Conference between his Scrivener and Him.

Scrivener.

MY Lord did you send for me?

Laud.

Scrivener, I did. Yesterday in the morning finding my body not at ease, I sent my water to the Doctor, whose opinion concerning it was this, that he could perceive nothing in it, but grim Death with his unpartiall Dart.

Scriv. My Lord, the Fates me thinkes are too blame as yet to conspire your Graces Death.

Laud. Friend, doe not flatter me, it is not the Fates but Justice which requires my Death: doest thou not heare as thou walkest along the streets, how each Schoole boys mouth is filled, with a *Give little Laud to the Devill.*

Scriv. I must confesse, my Lord, that I have often

ten heard the repetition of those words, but never untill now knew they did concerne your Grace.

Laud. *Nulla dies sine linea*, ther's no day passes without some scandalous Libell or other concerning me; that Poet is accounted of no estimation, whose fansie cannot elevate it selfe so high as to breake my (once stony) heart.

Scriv. Why starts your Grace?

Laud. Because living so long, I have had so little Grace.

Scriv. My Lord, be not angry with me, if I make use of an old saying & apply it to your selfe.

Laud. Speake your pleasure, Friend.

Scriv. Once being in company, each man was vaunting of his honesty; one amongst the rest starts up, and speaks thus:

I am a man which was borne with as much honesty as the best man here, and have made as little use of it: wherefore they all concluded, that he had the more to come: so, although your Grace hitherto have made but little use of grace, be comforted with this, that the more grace is to come.

Laud. So truely I hope. But prethee friend, tell me seriously, what is the common report abroad concerning me? doe not flatter, but speak the truth.

Scriv. I hope your Grace doth not take me to be any of the Devils sonne in Laws, for he is father of all lyes, as for my part I could never indure him, he hath such a damnable hot breath, nay, and he stinks as bad; some say he had the Parent for Brimstone, which was the reason that not long since Tiffenies were out of fashion.

Laud. Thou art disposed to be merry: but prethee come to the purpose.

Scriv.

Scriv. As the Priest said, when he did you wot what: but to answer your demand, and if it please your Grace, there are so many things reported abroad concerning you, that I had need to have as many tongues as *Argus* had eyes, to report them to your Grace: but hoping you will take my will for the deed, I thus begin. Some say you are a Papist, for setting up Altars; others a murtherer for the death of *Thomas Bensteed*; others a foe to young *Gregory* the hangman.

Laud. Why to him a foe?

Scriv. Because your Grace hath sneakt your head out of the coller so long.

Laud. I can have patience to heare no further.

Scriv. My Lord, two yeares since, what was he which durst so to have reviled you, I am sure you had two or three by the eares for a lesse matter.

Laud. Tempora mutantur, & nos mutamur in illis.
Oh vaine it is, to say what I have beene,
The times are chang'd, and I am chang'd therein.
But what Death doe they say I must die?

Scriv. Some say, you shall be hangd, others burnt, not one will indure to heare you shall have the Honour to be beheaded.

Laud. Tis wonder some doe not say, I will poyson my selfe.

Scriv. So they doe, I went the other day to the Apothecaries for a little Ratsbane to kill the Ratts about my house, and he would not let me have it, because he knew I was one of your Graces favourites, least I should bring it unto you, and you should poyson your selfe with it, and so save the hangman a labour. Doth your Grace thinke now that I flatter you.

Laud. I thinke thou doſt not: but now come and prepare thy ſelfe to write my Will.

Scriv. Moſt willingly my Lord.

Laud. Firſt, I beſtow my Miter, with the appurtenances, which have been upholders of my pride, and cauſers of my downfall, to ſome learned and pious Prelate, which may make better uſe of it, than ever I did. Secondly, my Croſſes, Beads, Tapers, Holy water, and the like, I beſtow upon the Pope, and all his curſed crew.

Scriv. My Lord, I pray hold a little: I have heard much talke of the Pope, I pray tell me what manner of fellow is he?

Laud. I will truely define him unto thee; He is one which goeth about in ſheeps cloathing, but inwardly is a ravening wolfe; his ſole intention is to rob God of glory, and man of felicitie: he is the Antichriſt, the whore of Babylon, the chiefe embracer of all ambitious thoughts; wherefore let all men as they tender their own ſalvation, beware of him, and his curſed deeds; his thoughts are bloody, and his paths lead unto deſtruction.

Scriv. Say you ſo? for that tricke I will never goe to Rome, leaſt like a roaring Lyon he ſhould devoure me; Now if it pleaſe your Grace to goe forward, I am ready.

Laud. Thirdly, my Manuſcripts I bequeath to the fire, becauſe they favour rather of Popery than ſound Religion: my Books to poore Schollers, and beſt of my Chaplaines, which are moſt free from the ſect of the Arminians.

Fourthly, the wealth which I have beſides, I beſtow it freely (with the leave of the Parliament) upon

upon all thoſe which I ever wronged, which my conſcience tels me are too many, that to think of it my heart is ready to breake. A few more Legacies I have yet to beſtow, which are theſe; My prayers for the whole Realme; my admonition to future Judges, that they forſake and contemne bribery, and love and cheriſh equitie. My counſell to the Hierarchy; that they be humble minded, tender hearted, piouſly affected, induſtriouſly to their ſtudies bended, preaching painfully and purely, that it may prove to the edification and ſalvation of the people: let my falling by ſinne, be a cauſe of their riſing by grace: but let thoſe of the Epiſcopacy beware eſpecially of pride, which is a vice ſo horrid in the ſight of God, that for it he made *Lucifer* which was a ſhining Angel in heaven, to be a damned fiend in hell.

Scriv. Hath your Grace finiſht now?

Laud. I have.

Scriv. I wonder you ſhould ſend for me to write your Will, no ſigne of Death being in your face.

Laud. Thy Argument is of no conſequence; it is ſufficient that I have deſerved Death, and how ſoone I may have according to my deſert; it is unknowne to me, wherefore it is good to take Time whilſt Time is.

Scriv. My Lord, I can onely be ſorry for your misfortune, and thats as much as I can doe.

Laud. For thy ſorrow I thanke thee, but alas, it can doe me no good; it muſt be prayer of others, and penitency of my own, muſt lead me unto true beatitude and comfort.

Scriv.

Scriv. When Cedars fall, what will become of us poore ſhrubs?

Laud. Doſt thou not daily ſee, the luſty and tall Oake hewed downe, and yet the Bramble ſtill doth keepe its reſidence.

Scriv. If all our Oakes ſhould be hewed downe, the Bramble ſure would much lament their fall.

Laud. If that they old and hollow were, they would not.

Scriv. All this Time you plead againſt your ſelfe.

Laud. In ſo doing I act the part of a wiſe Lawyer, whoſe cauſe being good, it is ten to one if he have not the better of the ſuit. If I ſhould have taken an advantage of thy propoſition, and have pleaded for my ſelfe, no man of what capacitie ſoever, but that with great facilitie might have convinced me.

Scriv. O my Lord, had your Grace been in this minde you now are in ſix yeares ſince, you never had exchanged *Lambeth* Pallace for a Towre Lodging.

Laud. Thou ſayſt too true: my watry caſement no longer will ſtand ſhut, wherefore farewell.

Scriv. Farewell

Yee Biſhops which in Honours Poole doe ſwim,
Ayme not too high, leaſt that you ſinke with him.

FINIS.

6

A SHORT AND TRVE RELATION

concerning the Soap-busines.

London. — II. Livery Companies. — Soapmakers

K

Containing the severall Patents, Proclamations, Orders, whereby the Soape-makers of *London*, and other His Majesties *Subjects*, *were damnified, by the Gentlemen that were the Patentees for Soape at* West-minster, with the particular Proceed-ings concerning the same.

LONDON,
Printed for *Nicholas Bourne* at the South entrance of the Royall *Exchange*. 1641.

A SHORT AND TRUE RELATION

concerning the Scotch affairs.

Containing the Several Patents,
Proclamations, Orders, and Decrees of the Soap-
makers Trade, and other Publick Affairs
now in Agitation, and Debate.

Also the several Patents for Soap as Well
that were the Patents for Soap as Well
mistery, with the particular Proceed-
ings concerning the same.

LONDON,
Printed for Nicholas Bourn at the South entrance
of the Royall Exchange. 1641.

A TRVE RELATION OF THE STATE OF THE BVSINES concerning *SOAPE*.

THomas Overman, Edmund Whitwell, Edwyn Griffen, and divers others to the number of 20. or thirty or thereabouts, Freemen of *London*, that had been Apprentices to the trade of Soape making, for many yeares together quietly vsed that trade, and was possessed of Soape-houses, which they had built, hyred and fitted, for that purpose, of a great yearely value, and haue

Fats, Oyle Cisternes, Set up Pans, and other wise fitted themselves for that imployment, to their charge of many thousand pounds.

10. *Feb:* 1622. 23. *Feb.* 1622. Two severall Letters Patents granted to *Andrew Palmer*, and *Roger Iones*, during the space of 21. yeares in *England*, *Ireland*, *Wales*, and *Barwick* t their wills and pleasures to make hard soape with Berilla, and soft soap without the use of fire, by sundry motions, and not boyling thereof, and to make pot-ashes of the materials of this Kingdome.

These Patents rested from the times of the making thereof, without any dammage done thereby, either to the makers of soape, or such as used the same, untill 17. *Decemb.* 1631.

At which time, his Majestie being informed by the Petition of Sir *William Russell*, Sir *Basil Brooke*, Sir *Richard Weston*, Sir *Edward Stradling*, and others: That *Ioanes* and *Palmer* had communicated their Invention to them, who had at their great costs and charges brought the desired perfection. Hereupon his Majesty grants to the Petitioners power to make that hard and soft soape during fourteene yeares, with divers priviledges in that Patent contained, with a Proviso that his Majesty might dispose thereof.

20. *Ian.* 1631. Sir *Henry Compton*, Sir *Henry Guilford*, Sir *Nicholas Fortescue*, Sir *Basil Brooke*, Sir *Richard Weston*, *George Gage*, *Esquire*, with divers others (being most part of them Popish Recusants) upon pretence of a new Invention of making of white soape, with the native commodities of this Realme, which should be better, and cheaper then the soape made by the Soap-makers of *London*; And that they would pay unto his Majesty foure pounds

pounds upon every tunne of soape they made and sold, did procure themselves to bee incorporated, by the name of Governour, Assistants and Fellowes of the society of Soap-makers of *Westminster*; And by that Charter got to themselves power.

1. To make a Chapter of themselves.

2. To make all manner of soape, by any the wayes then used, or by any other new way.

3. To search all soape made by all others.

4. That none should sell soape till they had searched and marked it.

5. To destroy all soape sold otherwise.

6. To use the trade, and take apprentices though they were never any, notwithstanding the statute made 5. *Eliz.*

Sir *William Russell*, and other the Patentees, according to the Proviso contained in the Patent, 17 *Decem:* 1631. and according to His Majesties Writs in that behalfe to them directed, assigned over that priviledge of making soft soape by motion, and without use of fire, &c. unto the Corporation of *Westminster*. 17. *April.* 1632.

Indentures were made betweene the King and that Corporation of *Westminster*, whereby the Corporation covenants. 3. *May.* 1632.

1. To make yearly five thousand tuns of white soap, which will neere serve for expence of all the Kingdome.

2. After the first yeare to pay the King four pounds by tunne, and not to sell for above three pence by pound.

3. To make more then five thousand tuns yearly, if need require.

The

The King covenants with them amongst other things.

1. To uphold their priviledges, and set forth Proclamations, that no soape shall be sold till they have tryed it.

2. To restraine the importation of pot-ashes, when they could make enough here.

3. To allow five thousand pounds for Sir *John Bourchier* and *Jones* for their expences in the project.

This Corporation and priviledges thus gained, much skill and endeavour was used to bring their white soape in use, and amongst other practises a certificate was procured from Sir *Robert Durie*, then Lord Major of *London*, That upon a tryall by him made (which was made in his owne private house, without the knowledge of the Soap-makers of *London*) the white soape was certified better then the soape made by the Soape-makers of *London*: But finding, that notwithstanding all their endeavours, their white soape would not vent according to their expectation, they laboured to draw the Soape-makers of *London* to joyne with them, using many perswasions and promises of great profit, but not prevailing, and conceiving, that if the Soape-makers of *London* were restrayned from the use of fish oyle (which had beene in use for making soape many yeares before) then they could not afford to sell soape at three pence by the pound: The new Patentees Soap-makers of Westminster tooke this course, *viz.*

28. *Jun.* 1632. The said Soap-makers of Westminster procure His Majesty to set forth a Proclamation, whereby (*inter alia*) it is commanded.

1. No oyle to bee used in soape but olive and rape oyle.

2. None

2. None to sell any soape or pot-ashes before they shall be assayed and tryed by the Searchers and Assaymaster of the Soapers of *Westminster*.

And although the Soapmakers of *London* had at this time great quantities of Whale and other fish oyle upon their hands, wherewith to make soape, and much soape unsold made, with such oyle, before the Proclamation, yet was not one day given or allowed, to vent the same.

An Information was exhibited in the Starre-chamber against *Thomas Overman*, and fifteene other Soapmakers of *London*, whereby they are charged. 22. *Nov.* 1632.

1. With assembling together being no Corporation.

2. Secondly, for opposing and affronting the Letters Patents of the new Corporation of *Westminster* and Proclamation.

3. For setting prices of oyle, soape and tallow.

4. For using fish oyle, since the Proclamation opposing the Searchers, and selling soape not marked, by the Searchers or Assaymasters of the Soapers of *Westminster*.

That the Searchers and Assay-master appointed by the Patentees of *Westminster*, were men unexperienced in soape, The Assaymaster being agent, and their Searchers one a Black-smith, and another a Serving-man. *Nov.*

To this Information the Defendants put in a plea and Demurre contayning above fourty sheets of paper, thereby shewing at large *(inter alia.)* 9. *Ja.* 1633.

1. The Charters and Acts of Parliament for a free trade in *London*, and elsewhere.

2. That they were all Free-men of *London*.

3. That the Patent to the Soapers of *Westminster*,

was

was a Monopolie, and contrary to the lawes and ſtatutes of this Kingdome.

15. *Ian:* 1632. This Plea and Demurre was referred to two of the Iudges.

28. *Ian:* 1632. They certifie this Plea and Demurre to be inſufficient, but yet verbally declared, that the matter thereof was fit to be put in by way of anſwer.

22. *Feb.* 1632. Being Thurſday, and out of Terme, ordered that the Defendants ſhould anſwer by Friday ſeven-night, or the Information bee taken *pro confeſſo.*

7. *Mar.* 1632. The Defendants anſwer, and therein ſet forth what the Iudges declared (*viz.*) that the matter was fit to be put in by way of Anſwer. They ſet forth all that in their Plea concerning the liberties of the Citie of *London*, and uſe of free trade; The great damage that will come to the Kingdome by prohibiting the uſe of fiſh oyle; The loſſe of the Greene-land, and New-found land, voyages for their oyle-ſhipping and Mariners; The dammage that will come to the Eaſt-land, trade, and to the Kingdome, by prohibiting forraine pot-aſhes; And that the Patent to thoſe of *Weſtminſter*, was a Monopolie, and ought to be tryed by the Common law, with other materiall things for their defence. And to the offences not guilty; And this Anſwer contayned above fifty ſheets of paper.

8. *Marc. pri.* Being the day after their Anſwer put in, all the Defendants were committed for not putting in their Anſwer ſooner, although they made Affidavit, that they could not do it, for ſeverall reaſons in that Affidavit expreſſed, where they continued untill they were examined upon Interrogatories being 16. dayes.

23. *Marc.* 1632. Ordered in the Starre-chamber, that the Defendants ſhould

should be inlarged out of prison.

The defendants answer was referred to two of the Iudges, who were not the Iudges that considered of, and over-ruled the Plea and Demurre. 29. *Mar.* 1633.

Being the very next day, the said Iudges certifie that they are of opinion, that all the Answer except the four first words, & the last ten lines, is fit to be expunged. 30. *Marc.* 1633.

Ordered by the Lord Keeper, that it should be expunged, and it was expunged accordingly. *The same* 30. *Marc.*

Master Atturney replyed; All this was in the vacation time. *pri.* 1. *April.* 1633.

A Rule for publication to be 15 *Aprill* 1633.

Ordered that publication should be in Easter weeke. 9. *April.* 1633.

It being the Thursday in Easter weeke the Bookes were published. 24. *April.* 1633

In the vacation time ordered, that the consideration of suppressing, the Depositions of the Defendants witnesses should be referred to three of the Iudges, or to any two of them. 26. 28. *April.* 1633.

Vpon the Certificate of those two Iudges, the Depositions of the Defendants witnesses taken upon nine and thirty Interrogatories, are suppressed: Although the same second of *May*, the Defendants exhibited a Petition to the Iudges before they certified, desiring them to take into consideration that their Councell was not instructed; And that their Intergatories and Depositions tended to prove the Patent to those of *Westminster*, was a Monopolie within the statute 21. *Iac. Regis.* 2. *May.* 1633.

The Defendants were ordered to be examined touching the drawing and consenting to this Petition, and *Edwyn Griffen* was re-examined. 3. *May.* 1633.

10. *May* 1633. The matter being thus posted on, and the plea and demurrer over-ruled; The Answer expunged; The depositions suppressed; And the defendants refusing to joyne with the Patentees of *Westminster* (although they were much laboured therein) came to hearing, where the Defendants being sixteene in number, were all sentenced to be imprisoned, during His Majesties pleasure; To be disabled to use their trades, whereto they were apprentices, and fined, some at 1500 l. other of them at 1000. l. and the least at 500. l. a man; And nine of them were fined only for using fish oyle in soape, contray to the said Proclamation; And upon these proceedings the Defendants were presently committed to the Fleet, where fourteene of them personally remayned prisoners till the 22. of *February* following, being above forty weekes; And one of those fourteen, *viz.* *Edwyn Griffen*, from 10. *May*. 1633. unto the sixt of *April*. 1634. Two other of the sixteene dyed, during this restraint.

It is proved by severall witnesses, That the Soapers of *Westminster*, and particularly Sir *Basil Brook*, Sir *Richard Weston*, and Master *Gage* prosecuted, and personally sollicited this suit in Starre-chamber, and disbursed monies therein, on the behalfe of themselves, and the rest of that Corporation.

And that these Soap-makers of *London* could not be inlarged from prison, untill they had entered into bond before the Corporation of *Westminster*, not to make any soape, and had a Certificate thereof, from the said Corporation of *Westminster* unto the Lords of the Councell.

June 4. 1633. Ordered that divers Soapmakers of *London* which were

were sentenced, should bee examined touching soape made, and the Iudges to consider of Presidents for drawing up a generall Decree touching the regulating the trade of soap-making.

Ordered at Councell Board to estreat the Fines, which were not mitigated, and divers extents were issued forth against the Soap-makers of *London*, that were sentenced; and their goods (even to the beds whereon they lay) extended for their Fines and severall summes of money, paid upon those extents. *July* 13. 1633.

A generall Decree in Starre-chamber was made, whereby it was (*inter alia*) decreed. *August* 23. 1633.

1. That no Soape should be sold till it were marked by the Soapers of *Westminster*, Assaymasters.

2. That no soape should bee sold for above three pence the pound, and hee that sels for above shall bee punished, as one that oppresseth the Kings subjects.

3. None that used not the trade before the 22. of *Nov.* 1632. (which was the day of exhibiting the Information) shall use it, unlesse first approved of by the Court.

4. Searchers for the Patentees of *Westminster*, to enter into houses.

5. No Soap-houses, but in or within a mile of *London*, and in *Bristoll*.

6. All Soap-makers to be under the ſurvey and government of the Soapers of *Weſtminſter*.

7. Offenders to be fined and puniſhed as the court of Starre-chamber ſhall thinke fit.

1633. By ſeverall Orders made in Starre-chamber 16. *Oct.* 23. *Oct.* 24. and 25. *Oct.* many Soap-makers of *London* which were never parties to any ſuit, without any Bill againſt them; were examined in the Starre-chamber upon ſeverall Intergatories, touching the making of ſoape.

6. *Decemb.* 1633. Ordered at Councell-board (in regard women and others in the ſtreet in open manner publiſhed, that the white ſoape made by the Soapers of *Weſtminſter*, ſpoyled and burnt the linnen, and fretted the hands of the waſhers) That the Lord Major of *London*, and others named in the Order ſhould make a tryall of the white ſoape, with ſoape by the Soap-makers of *London*, which was ſequeſtred as bad ſoape.

14. *Decem.* 1633. Sir *Ralph Free-man* Lord Major, Sir *Henry Spiller*, and others certifie, that the white ſoape waſhed as white and ſweeter then the ſoape made by the Soap-makers of *London*.

That above foureſcore, whereof ſome Counteſſes, Viſcounteſſes, Ladies and common Laundreſſes certified the white ſoape made by the Soap-makers of *Weſtminſter* to be the better.

29. *Dec.* 1633. Vpon reading of the ſaid Certificate of the Lord Major

Major at the Councell Table, it was there ordered, that Master Atturney should draw up a Proclamation, And that divers Lord Lievtenants Major of *London*, and Sheriffes in their persons should repaire to certaine houses, and there seize and sequester the soape made by the Soap-makers of *London*.

A Proclamation was accordingly published, wherein is incerted. 26. *Ian.* 1633.

1. The said Generall Decree made in Starre-chamber, 23. *August.* 1633. for regulating the Soape-trade.

2. The Certificate of Sir *Ralph Free-man*, Major, and of the rest concerning soape.

In this Proclamation it is recited *(inter alia.)*

1. That the Soape-makers of *London* with much contempt opposed themselves against the Letters Patents made to the Corporation of *Westminster* and Proclamation aforesaid, and had endevoured with all their power and skill to frustrate his Majesties intention, and utterly refused to adjoyne themselves, or be incorporated with the said societie of *Westminster*, although they were offered the managing of the whole businesse, and refused to assist so good a worke, or to accept of any termes of accommodation with the said societie of *Westminster*, albeit they were offered more yearely to every of them, then themselves affirmed to have year-

ly gained, and fully secured thereof, and to have their servants employed.

2. That in contempt of the Proclamation they made Soape with fish oyle; opposed the searchers, &c. and were thereupon sentenced in Starre-chamber, and disabled to use their Trade, and now others made Soape with their stocks and materials.

And therefore it was commanded by the said Proclamation.

1. That none make Soape contrary to the said speciall or generall Decree in Starre-chamber.

2. That none sell Soape till it be searched, and marked by the Assay-master, and Searchers of the societie of *Westminster*.

3. That all Pannes and vessels employed, or set up for making of Soape contrary to the Letters Patents granted to the Soapers of *Westminster*, or Decrees in Starre-chamber be pulled downe.

4. That none resist the Searchers or Assay-master.

5. That the Patentees of *Westminster* sell not Soape for above three pence the pound.

The Soap-makers of *London*, having before this time divers times petitioned for the pardoning or mittigation of their fines, and to be restored unto their Trade, some of them did now againe petition the Lords of the

the Councell to that purpose, who referring them to the Patentees of *Westminster*, they told them, if they would become bound unto his Majestie not to make any Soape without their Licence, they would certifie unto the Lords that they had conformed, which the Petitioners for the gaining of their inlargement out of prison consented to doe.

Richard Cocks, and *Richard Hynd*, two of the Soap-makers of *London* which were sentenced upon Certificates from the Corporation of *Westminster*, that they had given bonds not to make Soape without their approbation, had an Order thereupon made at Councell Board, that his Majesty should bee moved touching their Fines imposed in Starre-chamber. *Ian.* 17. 1633.

And in *February* following, the rest of the Soape-makers of *London*, that were sentenced (except hee which dyed) having remayned above fourty weeks in prison, as aforesaid, upon their Petition to the Lords, obtayned an Order that they might with their Keeper, goe to the Patentees of *Westminster*, and enter into Covenant with them, and upon Certificate that the Petitioners had submitted and conformed, their Lordships would give further Order.

Hereupon Sir *Richard Weston* Governour, and other the Patentees of *Westminster* certified, that the said

ſaid Petitioners had entered bond to his Majeſty according to a former Preſident drawne by the Kings then Atturney Generall, not to make any ſoape without the approbation and leave of the Corporation of *Weſtminſter*.

22. *Feb.* 1633. By an Order at Councell-Board, the Soap-makers which were ſentenced (ſave the two that dyed, during their impriſonment) were diſcharged from the Priſon of the Fleete. Maſter *Griffen* excepted, who continued in Priſon untill *Aprill*. 1634.

Theſe bonds (whereof the penalty was 1000. l. a peece) being ſince delivered up) are extant.

In Michaelmas Terme and Hillary Terme, 1633. divers Soap-makers of *London*, which were not ſentenced, and had ſerved ſeven yeares to the trade, moved to bee admitted to worke, and were by Orders in Starre-chamber, referred to the corporation of *Weſtminſter*, who would never permit them to worke; And although *Thomas Williams*, *Robert Drinke-water*, *Iohn Carter*, *Thomas Hart*, *Ioſhua Phines*, *Roger Peeres*, and others made ſeverall Affidavits, that they had never broken any the ſaid Decrees, and were referred to the ſaid Corporation, as aforeſaid, yet could they not be admitted to worke in their trade.

Attach-

Attachments were awarded out of the ſtar-chamber againſt *Blackall* and *Quinline*, for making and ſelling of ſoape contrary to the generall Decree. And it was then ordered that forty other s(named in that Order) ſhould have their Pans, Fats, and Veſſels pulled downe, unleſſe they ſhewed cauſe the next ſitting day.

It was moved that diverſe Soap-Makers of London (having never offended) might uſe their trade according to the generall decree, but the motion was not granted. *11 Iun.* 1634.

Whereas ſeverall motions had beene made by the Counſel of *Thomas Woodſtock*, and many other Soapmakers of London, to have liberty to uſe their trade, they having never offended, it was then ordered in ſtar-Chamber, that the examinations of ſuch of them as had bin examined, ſhould be referred to the two chiefe Juſtices; and that thoſe which were not examined and deſired to uſe their trade, ſhould firſt be examined upon ſuch intergatories, as the Kings Counſell ſhould think fit, and then the two chiefe Juſtices to conſider of their examinations likewiſe, and ordered that in the meane time all ſoape Makers of London, both thoſe diſabled, and not diſabled, ſhall forbeare to make ſoap that Vacation (it being the long ſummer Vacation, and if any ſhould make ſoap, an attachment awarded againſt them: and their Lordſhips declare, whoſoever ſhall in the meane time uſe his trade, they hold him unfit to bee admitted to the uſe of the trade. *26 Iun.* 1634.

Came forth a third Proclamation, wherin is recited that *London* ſoap was ſold for 6.d. 8.d. 10. and 12. d. the pound, which was formerly ſold for 2.d. *ob.* the pound, and ſometimes for 2.d. the pound. *13 Iuly.* 1634.

That the prizes of *London* Soape grew to this height, by reaſon of the extreame badneſſe of the White Soape, and none ſold but privately, and with great danger if diſcovered.

Its therefore commanded by that Proclamation,

1. Firſt, that Commiſſioners ſhould iſſue for rectifying of prizes, and finding out offenders, as well ſuch as import or make Soape, contrary to the Proclamation and Starre-Chamber Decree, as ſuch as ſell, ſpend, or receive the ſame.

2. Authority is given to the Patentees of Weſtminſter, to make old Soape, with Fiſh-Oyle, for which, thoſe of *London* was ſentenced, for Diers, Wool-Combers, Saye-Thickers, and the like, but not to ſell it for above three-pence the pound.

3. The Corporation of *weſtminſter* are to have recompence out of the fines of the delinquents, becauſe faulty and unmarked Soape is to bee deſtroyed.

4. None to make any Soape for their own private uſe, or otherwiſe, unleſſe they be permitted by decree in Star-Chamber.

5. Power given to the Officers of the Corporation of *weſtminſter*, to enter into any houſes &c. and a Command to Officers to aſſiſt them.

6. The Kings Attourney Generall required to pro-

proceed in Star-Chamber or Exchequer, againſt offendors, not yeelding obedience to his Majeſties commands in the premiſſes.

Order at Counſell Table, upon Petition of the Soape-Makers of *Weſtminſter*. 29 Sep. 1634.

1. To reſtraine importation of Soape.

2. Againſt owners of ſoape-houſes.

3. For a warrant dormant to apprehend ſuch perſons, as the Governour of the Corporation of *Weſt-minſter* ſhould nominate.

Then the Corporation of *Weſtminſter*, by a Remonſtrance ſhew.

1. That they have ſpent in Law ſuits &c. 6000 *li.*

2. That the totall of their expences was 115000. *lib.*

3. That their yeerely charges are 8427 *li.*

4. The impediments for their vent of ſoape.

5. The Remedies which they propounded as followeth.

1. A vigorous proſecution in Star-Chamber, againſt ſuch as oppoſe them.

2. Breaking of Pannes, Tubs, &c.

3. That puniſhment be inflicted upon dwellers in houſes where ſoape is made.

4. Confiſcation of all ſoape, ſave that made by the Corporation of Weſtminſter.

5. A Warrant Dormant to remaine with the Governor of the ſaid Corporation, to apprehend whom he thinke fit.

24. *No.* 1634. An Order at Counſell Board then made, whereby the Corporation of Weſtminſter had liberty to make old ſoape with fiſh-oyle, (for which thoſe of *London* were ſentenced) and to ſell the ſame for 3. d. ob. the pound, which was 1. d. in the pound more, then ſoape of the like goodneſſe was uſually ſould for by the Soape-makers of *London* before their trouble.

Yet by the Decree 23. Auguſt 1633. all that ſold for above 3. d. the pound were to be puniſhed as oppreſſors of the Kings ſubjects.

And preſently upon this Order the Corporation of Weſtminſter gave warrant unto *Thomas Mounck* (one of the ſixteene that were ſentenced) to make old ſoape for them, notwithſtanding the covenant which he had given them to the contrary.

And the Corporation of Weſtminſter did make ſuch great quantity of old ſoape, inſomuch, as it is proved that in Feb. and March, or Aprill, they ſold neere 500. l. worth of ſoape in one day, and ſo continued ſeverall dayes together, and wholly uſed the trade wherein thoſe of *London* was bred, and from which they were debarred by the Decrees aforeſaid, and ſold that ſoape made with fiſh-oyle for 3. d. ob.

per l.

per l. which was proved to be uſually ſold by the old Soapemakers of *London* before the ſaid new Patent obtained at 2. d. ob. *per* l. and under, and yet better ſoape.

Came out a fourth Proclamation in the behalfe of the Patentees of Weſtminſter, whereby it was commanded. 25 *Ian.* 1634.

1. That none ſhould make ſoape in their private houſes, for their owne private uſe or otherwiſe.

2. The Corporation of Weſtminſter to ſearch for and ſeize ſoape, and to deſtroy it, or reboyle or amend it.

3. The ſaid Corporation to reward their Agents out of the ſoape ſeized.

4. None to import any ſoape.

5. Grocers, Salters, Chandlers and others not to buy, utter, uſe, or ſpend any ſoape, but that which ſhall be made by the ſaid Corporation.

6. The Owners of houſes where ſoape ſhould be made, to be proceeded againſt in Star-chamber.

7. Power to enter houſes and carry away ſoape unmarked.

8. A command to the ſaid Corporation and their officers, to breake downe all Pannes, Fats, Leetubs, &c.

Officers to aſſiſt, and M. Attourney to proceed againſt delinquents in Star-Chamber. That by colour hereof, the Officers of the Corporation of *Weſtminſter*, brake downe the Pannes, Fats, and Ceſternes of the ſoape-makers of *London*, that were ſentenced, which coſt many thouſand pounds.

Alſo about this time, Extents were againe iſſued forth againſt the bodies and goods of the ſoape-makers of *London*, that were ſentenced for the remainder of their Fines, and divers of them committed againe to priſon, where they lay 36 weekes, and others of them to eſcape impriſonment, were forced to abandon their owne houſes, and to live obſcurely in the Countrie, and ſome for to flye beyond the ſeas.

16 *July*, 1635. *Walcot*, *Drinkwater*, and other Soap-makers, of London, were by Order of the Councell Board, recommended to the Corporation of *weſtminſter*, to be ſet on worke, but without any effect.

29 *July* 1635. Ordered at Counſell Board, and a warrant to the Juſtices of Peace, to commit offenders to priſon, which made ſoape, where they were to remaine till Order given by the board.

And the Corporation of *weſtminſter* having from *January*, 1634, continued the making of old ſoap, with fiſh-Oyle and otherwiſe, as they pleaſed, and wholy practiſed the trade of thoſe which were ſentenced.

Eu-

Entered into new Covenants with the King, where- 12 *A-*
by the ſaid *S. Henry Compton*, *S. Henry Guilford*, *S. prill*
Baſill Brooke, *S. Richard Vveſton*, *S. John Hales*, and o- 1636.
thers, being all members of the Corporation of
Veſtminſter,

Covenant with his Majeſty.

1. To make yeerely 5000. tunnes of good ſoape in three houſes onely, and in a joynt ſtocke, and ſo paye his Majeſty ſix pound the tonne, and to make more then 5000 tonne, if occaſion be.

2. To vent and ſell ſoft ſoape by them made with Whale-oyle and other merchantable oyle and tallow of the beſt ſort at 3. d. ob. per pound, which is 3. l. 14. s. 8. d. the barrell (which was ſould by the Soape-makers of *London* before the ſaid new Corporation and Project at 50. s. 52. s. and 54. s. the Barrell, and ſometime cheaper, and yet better ſoape) and ſoape to be made with oyle olive and rape oyle, being the beſt crowne ſoape at 4. d. *ob.* the pound in the barrell, halfe Barrell, Firkin, or halfe firkin, and not above, which doth amount to 4. *li.* 16. s. the barrell, which was ſold by the Soape-Makers of *London* before the ſaid new Corporation and Project for 3. *li.* 4. s. 3. *li.* 6. s. and ſeldome above 3. *li.* 12. s. the Barrell.

His

His Maieſties Covenants with them.

1. To reſtraine exportation of Tallow, or aſhes from *England* or *Wales*, and the importation of pot aſhes, when the ſaid corporation can make ſufficient in *England* or *Ireland*.

2. That the ſaid Patentees of *Weſtminſter* may lawfully make all kinds of ſoft ſoape, as well with oyle olive, whale oyle, as other oyle and tallow, notwithſtanding any decree or Ordinance, paying onely *6.li.* by the Tonne to his Majeſty.

3. That they ſhall have the moity of all forfeited ſoape, and may take bonds in the Kings name, upon ſale of ſoape; and they covenant to mannage the buſineſſe for the Kings advantage.

18. *De.* 1636. Ordered at Counſell Board for a commiſſion to iſſue under the great Seale, to *S. Iohn Hale*, and *Iohn Hoe*, to enquire againſt offendors in making of ſoap, and to compound with them, and the commiſſioners to have halfe the compoſition money, the charges deducted.

Nota. That by colour of this commiſſion, S*r. Iohn Hale* did draw great ſums of money from diverſe perſons as *Ieffery Brittingham*, *William Nelſon*, and diverſe others, keeping them in the cuſtody of *Meſſengers*, untill they had compounded, as appeared by the proofes.

War-

Warrants of Assistants to search for and to seize soape, &c. graunted unto severall Messengers.

A Warrant dormant directed to all Maiors, Sheriffes, Justices of Peace, &c. to arrest, take and apprehend all such persons as the Governour of the Company of the Soapers of *westminster* should nominate and direct; And by like direction to make stay and seizure of all unmarked soape, not made under their Goverment; and to bring the persons apprehended to the Counsell Table. 18. *Dec.* 1636.

Afterwards the Patentees of *Westminster*, having for about three years vexed the whole Kingdome by their white soape, forced and obtruded upon the people, and for about one yeare and three moneths, used the Trade of the Soape-makers of *London*, obtained a grant from his Majesty of 40000 *li.* for surrendring up their Patent, and of 3000 *lib.* more for charges of their houses, the which hath bin since payd unto them by the Soapemakers of *London*, it being assigned unto them by his Majestie out of the money which they were to pay to the King; and the Soapemakers of *London* were also enforced to their great losse, to take off all the materials of the Corporation of *Westminster*, at their owne rates and prices, to the value of above 20000 *li.* and to give them 500 *li.* not to meddle with their houses, and all this onely to have use of their trade againe, whereof they were deprived in manner, and by the meanes aforesaid.

The King incorporates the Soape-makers of *London*, which were bred up to the trade, who admitted into their Company, all that had beene Apprentices, or had right to the Trade; and whereas the Pa- 22. *May* 1637.

tentees of Weſtminſter paid to the King but 4 lib. *per* tonne, and for a ſmall time 6 lib. they, without raiſing the prices of ſoape any thing at all, paid to the King, 8 lib. *per* tonne, the which in about three yeares time did amount unto above 90000 lib.

The Patentees of Weſtminſter alledge.

1. That there was a Contract betweene the Lord Treaſurer and the Lord *Cottington* on the one part, and *Iones Palmer* and *Turner* on the other part.

This was put in execution, nor were any of the Kings people grieved or reſtrained thereby.

2. They ſay that the cauſe proſecuted in the *Star-Chamber* againſt the Soapemakers of *London* was at the Kings ſuite.

1. They perſonally followed it.

2. Disburſed money in it.

3. Made certificates to diſcharge the Defendants out of priſon.

4. Disburſed 6000 lib. in ſuits, &c.

As by their remonſtrance 29. Sep. 1634.

5. It redounded to their benefit to advance their project.

3. They object, that the Soapemakers of *London* 1634, made propoſitions to give the King 20000 li. *per Annum*.

1. Theſe Soapemakers of *London* refuſed all offers of benefit, as appeares by the Proclamation 26 January,

January 1633, before mentioned.

2. They had beene sentenced, fined, and three times imprisoned, and kept out of their Trade from June 1632. to May 1637. being neere five yeares, and almost utterly ruined.

3. Before this offer, the Patentees of Westminster had entered upon the Trade of Soapemakers of *London*.

4. This never tooke any effect, nor was the same accepted of.

The substance and conclusion of this Relation is. That many Citizens of *London* were put out of an old Trade, in which they had beene bred all their time, and which was their onely lively-hood, by Knights, Esquires, and Gentlemen, never bred up to the Trade, upon pretence of a Project and new invention, which in truth was not so, Their prosecution of the Soapemakers of *London* in Star-chamber, being beyond example, both in respect of the manner of proceedings, and of the Sentence it selfe, who for using fish-oyle, and not obeying their searchers, were fined at great summes; imprisoned at three severall times about twenty moneths; Their goods extended; Their Pannes, Fats, &c. broken and destroyed; Their houses of a great yearely value made unusefull; Their families dispersed and necessitated; and their estates almost ruined.

The Generall Decree in Star-chamber and Proclamation

clamation, kept all men (but the Projectors) from making ſoape, though for private uſe, contrary to Lawes.

Their impriſoning of makers and ſellers of ſoape, taking of compoſitions of them, ſeizing ſoape and goods, breaking houſes, &c. was daily and frequent.

The price of the commodity by this Project and Projectors raiſed above *s. d. per* pound and the commodity worſe.

The Eaſt-country trade; The Greeneland trade, and all fiſhing trades moſt extreamely interrupted and damnified by this Project.

The Projectors by ſelling at above three pence *per* pound, according to the Decree obtained by themſelves, became oppreſſors of the Kings people.

Concerning the Soapemakers of *London*, it is acknowledged, that being thus perſecuted and brought into great want, by being kept neere upon five yeares from their trade, which was their onely meanes of maintainance for them, their wives, children and families; And their trade being taken up by the Patees of Weſtminſter, they endeavoured to obtaine their trade; and upon ſome propoſitions made unto them, and by adding an increaſe to the Kings benefit, without the leaſt further dammage to the ſubject, obtained it.

It

It is humbly deſired.

1. That the Patentees of the Corporation of *weſtminſter* in the before mentioned notable Project and Monolopie may be puniſhed.

2. That the Soap-Makers of London, who have ſo much ſuffered by it, may receive full recompence for their dammages.

3. That all impoſition upon ſoape may be taken off, whereby it may be ſold at the old accuſtomed prizes.

4. That for the well making of ſoape for the future, none may uſe the trade, but ſuch as have beene brought up therein, and ſerved apprentices, and have skill in that Art.

FINIS.



A MODEST ADVERTISEMENT

CONCERNING

The preſent CONTROVERSIE about

Church-Government;

Wherein the maine Grounds of that Booke, intituled,

The Unlawfulneſſe and Danger of Limited Prelatie.

Are calmly examined.

By George Morley.

LONDON,
Printed for *Robert Boſtock*, *Anno* 1641.



A MODEST ADVERTISEMENT CONCERNING The preſent CONTROVERSIE about Church-Government.

THE bleſſed Apoſtle Saint *Paul* writing to *Timothy*, Biſhop of the Church of *Epheſus*, (as is confeſſed by all Writers, though in this laſt age of the world it is at length diſputed, what the meaning of that word *Biſhop* is) among many inſtructions that hee gives him concerning the direction of the *Presbyters*, and People committed to his care, begins firſt with this *Exhortation*, that *Supplications, Prayers, Interceſsions, and giving of thankes, be made for all men, for Kings, and for all that are in authority*; that

we may lead a quiet and peaceable life, in all godlineſſe and honeſty. Teaching us thereby, both that all Government is the Ordinance of God, and that it is an effect of his great love to his children, to be placed in ſuch a State, where temporall peace and true Religion are ſo joyned together, that they are not put upon the fiery Triall, to loſe the contentment of this life, to attaine the happineſſe of that which is to come. Neither is this onely a great bleſſing of Almighty God, but a duty alſo that belongs both to our care and wiſedome, and even to our Piety and Devotion it ſelfe, to indevour, as much as in us lies, to preſerve a quiet and a peaceable life, together with all godlineſſe and honeſty.

This therefore ſeemes to me to be the end that all religious Prudence ought to aime at, that men be not in their conſultations ſo miſ-led, either by ſome appearances of godlineſſe, and faire colours of extraordinary zeale, as thereby to hazzard the diſturbance of the publick quiet; nor, on the other ſide, ſo wedded to the enjoying of their temporall good, as to neglect the attaining of that which is eternall.

This foundation being laid, let us apply it to the Controverſie now in hand, and ſo eagerly purſued by thoſe, who are ſwayed by different Intereſts and Opinions, concerning the retaining, or amending, or totall changing of Eccleſiaſticall Government.

And firſt, let mee have leave to propoſe a few Queſtions to thoſe, who ſo earneſtly deſire a totall change, and to bring a new face of things into the Church of England. Of which I humbly deſire them,

them, that they will (as in the preſence of the Lord) conſider with all godly Wiſedome, Paſſion and Prejudice being laid aſide, and then make anſwer with truth and ſobriety.

Firſt therefore, Is the Diſcipline already eſtabliſhed ſo ill, that they who live under it are not capable of ſalvation? May they not enjoy the vertues of Faith, and Hope, and Charity, and Humility and repentance from dead works? May they not be juſtified and ſanctified in this Church of ours? Are they inforced by it to any Action which is in it ſelfe a ſin? or to omit any work in it ſelfe very good? If ſo, certainely thoſe great Lights of our Reformation have beene in a great darkneſſe; and thoſe our Epiſcopall Martyrs who have laid downe their lives for the love of Truth, have beene exceeding miſerable.

Secondly, the Diſcipline they ſo much deſire in ſtead of it, are they all agreed of it what it ſhall be? Or if they be, is it of *Divine* or *Humane* inſtitution? If of Divine, can this be plainly proved out of the holy Scriptures? And ſhall the ſenſe of the places thence alledged, be made evident and neceſſary by true Logicall inference (not to perverſe gainſayers, but) to ſuch as ſeeke for truth with indifferency and ſincerity? Or if the ſenſe be probable only, is it ſuch a ſenſe as is countenanced by all holy and learned Writers, through all ages of the Church? Or is it a late ſenſe acknowledged by all Proteſtant Churches? Or by ſome onely, and by others accounted to have little probability? Or is there any place of Scripture that will not admit of

a ſenſe which to ſome men will appeare probable, eſpecially if they bee ingaged by Faction or intereſt?

Laſtly, is their Diſcipline commanded plainly by God, upon paine of Damnation, or the contrary plainly forbidden? For ſo it muſt be, if it be unlawfull (as is pretended;) for nothing is unlawfull in Divinity, but what is againſt ſome Divine Law.

And the Epiſcopall Diſcipline being already in poſſeſſion, is it not juſt and equall, that the arguments brought againſt it be much more convincing, than thoſe that are brought for it; ſeeing Poſſeſſion it ſelfe is one reaſon why it ſhould continue? For though thoſe Principles which are laid for proving the unlawfulneſſe of limited Epiſcopacy, were granted, namely, that All Officers in Gods Houſe muſt be of Gods inſtitution: That man can no more make the Office, than give the Grace: but That the Inſtitution of the Office muſt proceed from Him that gives the bleſſing to the work. (For theſe are the maine grounds of that Booke, concerning the unlawfulneſſe of limited Prelacy, which is written with much Art & Eloquence to inſinuate into unwary Readers.) I ſay, if theſe Propoſitions were granted, the ſenſe of them will be but this; That none may *adminiſter the Sacraments, impoſe hands, preach the Word, nor uſe the Keyes*, but ſuch as Chriſt himſelfe hath appointed to doe ſo. And that it is otherwiſe practiſed in the Church of England, is not yet proved; and when

when it is proved, may eaſily be amended without noiſe or ſcandall.

But that among theſe, who are by Chriſt enabled to execute Duties, ſome may not be higher, and ſome lower, during life; is the thing that is required to be proved out of plaine Texts of Scripture, or ſound grounds of uncontroverted Divinity: when this is done, this Controverſie will be ended.

But it will be required alſo, that the ſame proofes be brought for the whole Diſcipline, and every part of it which ſhall be eſtabliſhed.

In the meane time many places of Scripture are alledged by thoſe who maintaine *Epiſcopacie*, and theſe places are interpreted, not by a few late Writers in a little ſpot of the World here in the *weſt*, but by all Chriſtian Writers ſince the time of the Apoſtles, for fifteene hundred yeeres; and by the agreeable concurrent practice of all Churches in *Europe*, *Aſia*, and *Africa*; though flowing from different fountaines, and having beene founded by ſeverall Apoſtles, which alone ſhewes the Order to be Apoſtolicall: and that as the Creed for Doctrine, ſo this for Practice, was delivered from the beginning. So that the proofes of it are all Ages of the Church, divers Empires, very many Kingdomes (in which there are many Provinces, whereof ſome one is bigger than Scotland, and the Netherlands, and thoſe parts of France in which the Presbyteriall Diſcipline is accepted) and above a thouſand Biſhopricks, many of which were the Chaires of the Apoſtles, Diſciples, and other Saints in Scripture, among different Sects of Chriſtians,

ſtians, that are of ſeverall Communions, and received this Order from ſeverall beginnings, not all from one, and whereof many as much deteſt the Biſhop of Rome, as any Proteſtant in England.

Among all theſe I ſay there are ſome *Elders*, which being ſeparated to holy things by the laying on of hands, are ruled, and theſe are called *Prieſts*, or Preſbyters: and ſome which during their life doe rule, and theſe are called *Biſhops*. And no reaſon can be given why all Churches ſhould agree in this, unleſſe they received it together with their Chriſtianity. So that Epiſcopacy is ſupported by theſe three Props, *Time*, *Place*, *Perſons*. All Hiſtories confirm it, the very Maps of the world beare witneſſe to it, and the Scriptures themſelves are not delivered to us with a more univerſall, unqueſtioned Tradition, than the Order of Biſhops is.

As for the Presbyteriall Diſcipline, we can name the *Time*, the *Place*, and the *Perſon* that began it. The Time, for ought we can finde, was within this laſt Age; the Place, Geneva; the Perſon, *Iohn Calvin*, of whom I will onely ſay thus much, That he was a wiſe man, and knowing what was fit and neceſſary for that Citie, ſtood not upon Names, ſo he had the things. But for my owne part, I ſhould be ſorry to ſee any Biſhop in this Land have ſuch authority over other Miniſters, as he had at Geneva, or *Iohn Knox* in Scotland.

And therefore for any man or Church to ſay, that Epiſcopacy is A Plant that God had not planted, but that it is Antichriſtian, is to condemne all

all Christians as Antichristian; and to say that Christ has not been rightly worshipped upon the earth, till this last age; which, whether it be a sober and charitable opinion, I submit to consideration.

In the meane time, wee account these prooses which follow, insufficient either against Episcopacy, or for the Presbyterie.

1 That the Office of a Bishop, is not found in Scripture, becauſe not in the Epiſtles to the Romans, Corinthians, Epheſians; for it may bee, and is found ſomewhere elſe; namely, in thoſe to *Timothy* and *Titus*. Secondly, though it were not, it being a matter of *practice, diſcipline, and government*, the univerſall Tradition of the whole Catholique Church, is ſufficient to prove it.

2 That all Officers of the New Teſtament are deſigned, and diſtinguiſhed by Names (but by the way, then where are Lay-Elders) therefore there are no Biſhops: for we thinke *Biſhops, Presbyters and Deacons*, are ſo diſtinguiſhed, and that thoſe who are not properly Biſhops, are no more called Biſhops in Scripture, than thoſe are called Apoſtles, who are not properly Apoſtles; Nay this Author ſayes ſo himſelfe. For he ſayes in one place, that a *Paſtor*, and a *Biſhop* are one thing, *pag.4. line* 11. and in another, that an *Apoſtle* is in degree before a *Paſtor*, and a *Paſtor* before a *Presbyter*, and *Deacon*, *pag.* 4. *line* 20. therefore if a Paſtor and a Biſhop be but one

thing (as indeed the words were anciently uſed) and a Paſtor be in degree before a Presbyter, (as is confeſſed;) a Biſhop alſo is indeed before a Presbyter: which was the thing required to be proved. This we take to be as good a Demonſtration as any in *Euclids* Elements.

That power Eccleſiaſticall is not given to one, but to many. If hee meane any Power Eccleſiaſticall, wee deny it, for a Presbyter may preach, and adminiſter the Sacraments alone: If hee meane of ſome onely, the ſenſe will be, only that a Biſhop in the laying on of hands, and uſe of the Keyes, ought to bee aſſiſted by Presbyters; in the former he is already: The other wee ſhall not much ſtand upon. In Gods name let it bee ſo, and then thoſe places of Scripture which ſeem to give Presbyters a ſhare in impoſing of hands, and uſe of the Keyes, will be no objection.

As for that place of Kings of Nations, the ſenſe will bee but this, that thoſe who are *greater*, *i.e.* higher in degree than others, ought to doe all things, not for their owne glory and greatneſſe, but for the good and utility of thoſe whom they governe, rather ſerving them, than ruling them; according to our Saviours example, who though he were greater than his Diſciples, yet was among them as one that miniſtred.

That all incentives, cauſes, provocations, and beginnings of evill are forbidden; wee acknowledge, if they bee in themſelves ſo; and not by the craft and malice of the Devill; for

for if ſo, *the Sacraments and Scriptures* themſelves, the *Law* and the *grace of God*, muſt be removed: For theſe by his malice have been made ſo.

That the rules of reformation, muſt be taken from the prime times; if the pattern be a thing framed by God, we grant: but Presbyteriall government is not proved ſuch: but that all the Fathers, and all Chriſtians in all ages throughout the world, have agreed to bring forth Antichriſt, we cannot beleeve.

Nor that Prelacy, and Popery, are unſepaable; for the former is in many Churches that deteſt the later: Yea, according to this Authors ſence of Prelacy, even in many Churches of Proteſtants.

And whereas he ſayes, that Epiſcopacie is a ſtep to Popery, thoſe who have read Hiſtories with judgement, may remember that the abaſing of Epiſcopacie, has beene a great and conſtant deſigne of the Papacie; and that it was ſo in the Trent Councell: no one thing having more exalted that Mother of abominations, the See of Rome, than the exempting of Presbyters, as Jeſuits and others, from the power and government of Biſhops. And I pray God that as villifying of Biſhops on the one ſide, by ſetting up the Presbyters and Deacons of Rome above them, has begot an Antichriſtian Monarchie, and tyrannie; ſo the caſting them off on the other, and ſetting up Presbyters without Biſhops over them, doe not produce the greateſt confuſion, Anarchy, and Schiſme, that ever was

yet in the Church of Christ. Which leſt it may bee thought, I ſpeake more out of intereſt than reaſon, I ſhall deſire this Author to looke over his owne principles once againe, which are theſe: That whatſoever God has not eſtabliſhed in his Church, is unlawfull; but God has not eſtabliſhed, that ſome Paſtors ſhould be over others; therefore this is unlawfull. Now (to ſay nothing of the weakneſſe of either propoſition) I deſire him to conſider, whether the Divines of New England, doe not hence rationally conclude, that ſince no Paſtors by Gods Word have authority over others, therefore no Claſſes, nor no Synods, have authoritie over others; for that every Miniſter has his power, both of Order and juriſdiction, immediately from Chriſt Jeſus; and therefore to him onely, he is reſponſable for the doctrine that hee teaches, the diſcipline that hee iexerciſes, and the cenſures that hee inflicts: and therefore though it may ſometimes bee uſefull for Miniſters to meet in Synods to conſult; yet, the Decrees they make, being but of humane authority, doe binde none but thoſe who aſſent to them, and thoſe alſo no longer than till they alter their opinions, and that therefore for any number of Miniſters in a Synod, to take to themſelves authoritie over others, who are equall to them in Dignitie, have their commiſſion from Chriſt, as well as they, and partake of the Spirit as much or perhaps more than they, (for the Spirit is not tyed to any number) is to ſet up a humane authoritie

that

that Christ never instituted, and to exercise a tyrannie, and Poperie of the Presbyterie, as bad, nay worse than that of the Bishops. For the Apostles indeed (whose successors the Bishops pretend to be) did meet in a Synod, and make Decrees to binde the Church: but that the Disciples onely or Presbyters ever did so, cannot be proved out of Scripture. Thus this Author may see what is concluded out of his principles, by those who have very logically driven them home to the conclusion, they naturally produce, that is (not from one tyrannie to an other) but to an absolute libertie. But as for us, I pray him to remember, that the state of the question between him and us, is not (as hee pretends) whether in the prime times, a Bishop were without a Presbyterie under him, but whether down from the Apostles, a Presbyterie was ever heard of, without a Bishop over it. This is the thing we desire to see solidly proved.

That no limitations are sufficient, because those of the Assemblies in Scotland, were not so, is a weake argument.

Where Assemblies will not tie, Parliaments may.

Whether Prelacy be a cause, or a cure of Schismes; look but into New England, and the divisions that are there among Ministers, and their Churches.

That it is easier to root up the tree, than to lop off the branches; is perhaps true; So it is easier to pull down a House, than to repaire it: but

wee conſider not what is eaſieſt, but what is beſt to doe.

That that government of the Church is moſt uſefull for Kings, and Kingdomes, which is warranted by Gods Word, which is moſt for preſervation of piety, righteouſneſſe, and ſobriety, which makes the face of the Church and Religion glorious, not with outward pomp like Kings of Nations, but with ſound Faith, pure worſhip, holy life, which conduceth moſt for truth, and peace, againſt ſchiſme and hereſie; wee heartily confeſſe; and together with all the Chriſtians upon the face of the earth (except a few in the Weſt of Europe) wee eſteem the government by *Biſhops*, to be that government.

That it is no good government, which a wiſe man would not indure in his owne houſe; wee acknowledge: and wee know who applyed that ſaying, firſt againſt a *Democracie*, and thinke it very fit to be retorted upon thoſe, who deſire a parity of Miniſters; for no wiſe man would indure a parity in his Family.

As for other arguments, that if wee admit not the Presbyterie, there will bee jealouſies between us and Scotland, that there will bee changes and Periods of States, of Families, and Kingdomes; (for theſe are inſinuated in this Book; and ſome are reported to have ſaid that the Biſhops

Biſhops muſt downe, or much blood will bee ſhed) theſe we think not prooſes, but threatnings; and fitter for the mouth of a Turkiſh Dervise, who plants Religion by the ſword, than for a Miniſter of the Goſpel of Chriſt; the ſumme whereof is Love: and therefore cannot be forced, but perſwaded. In the meane time, we deſire men ſeriouſly to conſider, whether it bee not true and proper Popery to perſecute Chriſtians, not for publiſhing but for holding Opinions onely, and in what degree the Presbyteriall government, uſes to bee guilty of this preſſure and tyrannie upon the ſoules and conſciences of men.

As for that Objection, that otherwiſe there will be a ſchiſme betweene us and the reformed Churches (though we are heartily grieved at the name only of ſuch a thing) we anſwer, that there may bee mutuall charity in thoſe that have a different Diſcipline; and therefore this argument has no good conſequence. Secondly, that the Church of England, has hitherto had that prudent Moderation, to deſire the eſteeme and affection, not onely of the reformed, but of all the Proteſtant Churches, who are more in number, and equall in learning and piety to the Reformed. Thirdly, that it is better for us (if it bee Gods will that the reformed doe continue as they are) to bee divided from them in this *particular* onely, than from all other Chriſtians of the firſt three hundred yeeres, under perſecution of the Heathen Emperours, to which ancient Church, we deſire to

bee

be excuſed, if we account the late reformation of Scotland, to bee much inferiour in learning, in Piety, in Patience, in Humility, in Charity, and many other Chriſtian vertues.

That though the Parliament be for Biſhops, yet all the godly and religious will be againſt it; we cannot beleeve till it be made plain to us, that to reſiſt lawfull authority is a matter of godlineſſe, or that there is any humility in thoſe that think no Chriſtians are godly and religious, but thoſe who are for the Presbytery.

That the reforming abuſes in Epiſcopall govenment will take long time, that we are apt to beleeve; but we think this to be no objection. But that it being a great and a weighty work, and likely to have great influence upon the civill eſtate, it ought to be a buſineſſe of much debate and long deliberation: and that it imports not ſo much to be quickly done as well done.

Laſtly, we think *the time of perſwaſion to bee*, not when men by *fraud* or *force* ſhall effect their ends, but when all parties having beene firſt heard, and their Reaſons maturely weighed, things are ſetled according to Juſtice and Piety; and this only will produce a ſetled and well grounded peace, not only for the preſent, but for future times. And is a conſideration well worthy the wiſedome, and greatneſſe of the Engliſh Parliaments.

Thus much be ſaid to thoſe who pretend the neceſſity, the profitableneſſe, and the divine inſtitution of the Presbyteriall government which they pretend

tend to introduce; and of the unlawfulneſſe of Epiſcopall government which they ſo eagerly oppoſe.

Now to thoſe who deſire a change, and yet confeſſe their diſcipline to be a *humane inſtitution*.

I ſhall humbly deſire them briefly to conſider of this, whether they can demonſtrate the advantage of that they would introduce, to be ſo exceeding great above this already received (the abuſes being reformed) that it will make abundant amends, not only in the preſent, but in all times to come, for the danger the Change will produce.

This that wee have, is rooted in the lawes, the people are inured to it. It has ſo long agreed with the conſtitutions of this Monarchy. Nay, it is agreeable even to that in other ſtates, as in *Venice* to a Republick. It is the ſame that almoſt all Chriſtians are governed by. It has produced men of as great learning and piety, and as able oppugnors of the Romane Church as any the Chriſtian world affords, and has made our Church ſo reverenced by the Churches abroad, that in the laſt Archbiſhops time, even as farre as from *Alexandria*, the Patriarch ſent a Greek to be educated in our Church, to be thereby better fitted for the government and defence of their own. So ready are all Chriſtians (but the Romane) to deſire our Communion, which certainely when we ceaſe to have Biſhops, they will ceaſe to doe.

Secondly, will the conveniences of the new diſcipline prove ſo great in effect, as they are in promiſe? or (as it happens in all humane affaires) will not the inconveniences bee much greater in the practice, than they are in the ſpeculation? or though

for the preſent they doe not, yet will they not fall out, and multiply daily hereafter?

Nay, is it not a part of prudence to ſtay ſome few yeares at the leaſt, and in the meane time (mending our old diſcipline as well as we can) to conſider, and looke on upon the effects which that new one will produce in our Neighbour Nation.

For that the effects of it will not be ſo great for the temporall happineſſe, we have ſome reaſon to feare, remembring the great unquietneſſe they ſuffered, even in the height of it.

And for the eternall happineſſe (which is infinitely more to be weighed) we have ſome reaſon alſo to doubt that this diſcipline will not produce ſuch marvellous effects as are propounded, ſince many of us can remember heretofore, that thoſe perſons who had been bred from their youth under a Presbyteriall government, though they have beene indeed Perſons of great honour and merit, yet have not ſo very farre exceeded either in *Truth* or *Holineſſe*, or *Sobriety*, or *Chaſtity*, or *Charity*, or *Humility*, or *Sweetneſſe of a religious converſation*, thoſe of the ſame rank in our Nation, who had their breeding under this ſo much deteſted *Epiſcopall* government; neither doe we finde more piety abroad under a Presbytery, than under a perpetuall preſidency of proteſtant Epiſcopacy or ſuperintendency; and therefore I ſay, it is well worthy a weighty conſideration, whether there be ſo great an excellency in that above this, as is pretended.

As for the objection, that unleſſe we receive this new diſcipline there will bee heart-burnings between

between us and the Scotiſh Nation. I anſwer, that I am confident that the Commiſſioners whom they employ, are perſons of ſo great honour and juſtice, that they will account it as unreaſonable for their diſcipline to be preſſed upon us, as they have done for our Liturgy to be preſſed upon them. And that there is no more cauſe why it ſhould be neceſſary for us to receive their Eccleſiaſticall, than it is to receive their temporall Lawes: they being as much intereſted to procure with us the change of the one, as of the other.

And wee doubt not the wiſdome of the Engliſh Parliament to be ſo great, that they can finde a better expedient to ſecure that Nation in their liberty and Lawes Eccleſiaſticall and Civill, than by a change of ours heere at home, and by taking away from this Church an Apoſtolicall Inſtitution which it has retained ſince its firſt Chriſtianity. Otherwiſe the Scotiſh Church being by their abſolute independant power at liberty to frame new orders daily, we alſo ſhall conſequently be obliged ever to conforme to them or (by this reaſon) no peace will be betweene us.

Thus have I briefly and in a plaine manner unfolded my thoughts for the peace of this Church; and ſuch, as I hope will rather bring water than oyle to the flame that is kindled.

If the Author of the Book which is here conſidered, ſhall think that it is *Ambition*, and *deſire of Preeminence* that cauſes this ſhort Treatiſe, as he has inſinuated to be in all who oppoſe his deſigne, I ſhal deſire him to remember one thing, & to know another.

To remember, that there may bee as much ambition in *Corah*, as in *Aaron*, and as much pride in refusing to be governed, as in desiring to govern; and to consider whether these two speeches are very unlike (is there none in the Assembly fit to be president but one?) *page.* 15. *line* 4. and this, the Congregation is all holy, wherefore then lift ye up your selves above the Congregation of the Lord? *Numb.* 16. 3:

The thing that I desire him to know is this, that the Person who writes this, is one of them who is to be governed, and not to govern, and therefore would not have written it, had he not bin perswaded that it was most agreeable not only to justice, and equity, but to the holy Scriptures, and all antiquity.

And for the light which he saies, *pag.* 7. has discovered to the reformers, that at the beginning there was no difference of a Bishop from a Presbiter, wee desire him not to be too confident of any light which will not abide the discussion of sober Reason; and does so suspiciously balke all the ancient writers to be Judges of that, (namely whether a Bishop were above a Presbiter) which they might not only discerne with their minds aswell as we, but even see with their eies, and as it were, experimentally feel with their hands, which we cannot; but rather that he will remember that of the Apostle, that *Satan sometimes changes himself into an Angel of light*, and causes that to be reverenced as an *illumination*, which many times is but an *illusion*.

Lastly to those who are obstinate, to retain whatsoever

ſoever is eſtabliſhed, I ſhall onely ſay this, that falſehood cannot ſubſiſt without ſome truth to uphold it, that ſomething certainly is amiſſe that cauſes this generall and conſtant clamour, in which the voice of the whole people, being perhaps in ſome few particulers, the voice of God †, it would be a ſin in us not to hearken to it, and I fear it is one cauſe of our chaſtiſements, that we have bin deaf to it ſo long.

† *As that the Lords day be intirely kept holy by publike prayers, hearing the word, and other exerciſes of Devotion, That pi:tie and godlineſſe (the ſubſtance of Religion) be more attended than rites and ceremonies, the ſhadow of it onely, That reſidence on Benifices with Cure and the inſtruction of ſouls be mainely attended; That the Clergie wait diligently on the Spirituall function without huming after ſecular imploimen:s; That the cenſures of the Church be not iſſued by Lay-men, and that in them reformation of life be more aimed at: Eſpecially that all Church government be by Rule and Canon, and none left Arbitrarie.*

And here I cannot but commend in this one particular, though in ſome things I muſt crave leave to diſſent from him, the prudent Moderation of the Author of the ANTIREMONSTRANCE, namely, that he fetches his pattern of reformation, not from the times of perſecution, nor from the Eaſtern Empire, being times and circumſtances unfit for our Caſe; but from the times of *Charles the Great*, a Prince of great valour, and piety, and wiſdom, and learning; and governing a people in Cuſtomes, and Conſtitutions not unlike to this of ours.

To conclude, that abuſes may be taken away and good uſes continue, and be reſtored, is the deſire and prayer of all good and wiſe men; and there being but three things to be conſidered in the Biſhops, their

Order, their *jurisdiction*, their *Persons*; the first is *antient* and *universall* almost to all Christians: the second where it is extravagant, may be *limited* by good and prudent Laws, and their Persons are not so great but the offender may be corrected by a higher Authority.

I have done, humbly submitting whatsoever I have written to the judgement of the holy Catholique Church, the Spouse of Christ, to my deare Mother the miserably distracted Church of England, beseeching God to amend, and forgive the Authors, and causes of it, and to the wisdom and Justice of the High and most Honourable Court of Parliament.

FINIS.

THE COPIE OF A LETTER

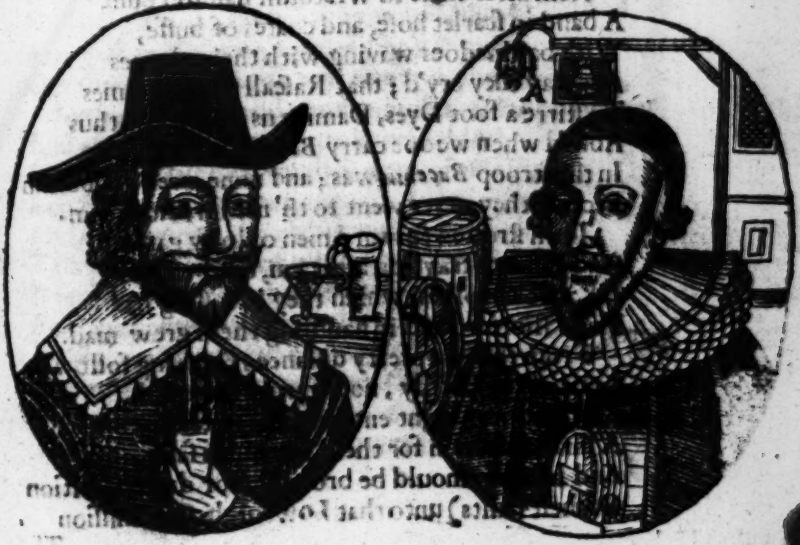
SENT FROM

The Roaring Boyes in ELIZIUM:

To the two arrant Knights of the Grape, in Limbo, Alderman Abel and M. Kilvert, the two great Projectors for wine: And to the rest of the worshipfull Brotherhood of that Patent.

Brought over lately by Quart-pot, an ancient servant to *Bacchus*, whom for a long time they had most cruelly Racke, but hope shortly to be restored to his ancient liberties.

Whereunto is added, the Oration which Bacchus *made to his subjects, in the lower World: published for the satisfaction and benefit of his subjects here.*



Brought over by the same Messenger 1641.

BAcchus into Elizium tooke his way,
And to his crew proclaym'd a holy day
And taking up his Horne that held a Tonne
Of right Canary, drunk't off, and begunne
To wind it so loud that Elizium
Rang with the Noyes, and every Blade did come:
First came the Poets, of each land, and tooke
Their place in order, learned Virgill struck
In for the first, Ben Iohnson cast a glout,
And swore a mighty oath hee'd pluck him out,
And wallowing towards him, with a cup of Wine,
He did so rattle him with Catiline,
That had not Horace him appeas'd, 'tis said
He had throwne great Sejanus at his head.
Next to these marcht a band of corpulent ghosts
In scarlet faces furr'd with blew, brave hosts,
With each his signe, and but they were so swarmy
They might have been ghest ancients o' the Army.
Next after these in wrathfull hast did puffe
A band in scarlet hose, and coates of buffe,
With bastinadoes waving with their plumes
And stay they cry'd; that Rascall that presumes
To stirre a foot Dyes, Damme us shall we be thus
Abus'd when we doe carry Bacchus with us?
In this troop Bacchus was; and none need doubt him,
Because they never went to th' field without him.
Then strutted forward men of lofty gates,
And gallant, trayling after em, their estates
Like broken pikes, which they in tossing had
Made shorter, and in handling them grew mad.
From these, a pretty distance, sneaking follow'd
Some of the Clergy, not so truly hallow'd
But that they might entreated be to take
A small refection for their learnings sake,
And lest they should be brought (for due contrition
Of their faults) unto that Low-high-Commission

They cast away their coates lest any gull
Should find holes in em, cause they were so full:
But then lep't in a noble Citty crew
That spent all one day what they got in two,
Who having ask't so long what doe you lack
Had lost their words, and had receiv'd a crack.
The last that came of all these warlike Soemen
Was a huge band of sargeants with their Yoemen,
But a mad Poet did begin to rayle
That they would bring Mace when there was no Ale:
And were condemn'd as most pernicious stinkers
Cause in their lives they were but raplash drinkers,
They storm'd; but one of them (being a mounter
Told them they car'd not for em of a counter;
At which great *Bacchus* laught, and bad the sinner
He and his fellowes should goe fetch up dinner.
Neates tongues by thousands came; but most were
With a salt gamon of Westphalia bakens (taken
The Poets and the Soldiers flashing flood,
And great *Ben: Johnson* swore that it was good,
Anchovies swom in oyle; but to be briefe
Most of the Soldiers fell to powder'd beefe
And (as an Host was talking like a Patrat)
One snatch't his beard, and eate it for carret:
Bacchus drank round a health, and each one pledg'd it
And after, with another cup he wedg'd it
Untill their braines, by their cups often chiming
Left off their sack and forthwith fell to rymming,
And one amongst the rest amidst his mirth
Talk't of the dearth of wines upon the earth,
A sargeant that was thither late departed
For griefe, for 'las they ever were kind hearted,
Told them, that now amongst the worlds great vices
Its authors were shrowd scar'd with their complices
And certifi'd em all, with good assurance
Two of the greatest of them were in durance,

At which there such a shout arose, for joy
That on a suddain it awaken'd Noy;
Who coming thither, in amongst 'em cram'd
And asked if the Shipmoney were dam'd,
They answer no, but those that did weare Sattin
And stood on Pantofles have lost their Patten,
Whereat he laugh't, and his old jests did use
Why then, quoth he, they will be over shoes.
Then at the bord there grew a disputation
If they should send a letter of consolation,
Unto these two late Prisoners, 'twas agreed
And this with mature judgement they proceed.

THE SUPERSCRIPTION.

TO him whose name (I now directed am)
Has the first Letter of an Alderman,
Which is A—— what you please, I crav'd to bee
Unto that hand deliver'd speedily,
Whom all dos hope has hither been preserv'd,
To be deliver'd to what 'has deserv'd,
And to his brother likewise I would be
Because he hath as great a share as he.

THE LETTER.

MOst worthy Sirs to be what you deserve
Our ancient loves to you cannot so swerve,
From you, but that wee joyous should be t'see
Your sudden coming to our company,
We have good Sack here for you wherr, you may
Drink a full Quart, and when you come to pay,
Not breake two shillings, but alas we know
Y'ave swallow'd Wine so long you cannot goe,
And it is said, by some who wish your paine
You'l never stand on your owne leggs againe,
Indeed we stagger at it, for 'tis pitty
That two such worthy members of the Citty,

Are ſo neere gelding of ſo many pounds
Of your eſtate, for ſure it much confounds,
Us here below; that that ſhould be a crime
You did t'abate the Luxury of the Time.
For when wine is pull'd downe, ſure youth will rage
And then no doubt 'twill prove a drunken age.
Indeed you in our pints of Sack did ſtrip's
And made our purſes ſerve apprentiſhips,
Of ſev'n pence to the Drawer, which yet bred
This care and thrift to kee,'t unforfeited,
When oft we would have venturd, and truly
This ſmells of Cardinall *Wolſye's* policy.
But Sirs we pray you in great *Bacchus* name
Be carefull of your ſelves, and to your name,
Add mettle; for if you ſhould ſuffer in this traine
It would be but much wine caſt up againe,
And let it come, tis better it were out
Then choake you, and let ſilly people flout,
Yet good Phyſicians of the ſtate have ſo'd
Caſting of coyne doth cure the paine ith head,
And take my word; *Empſon* and *Dudly* here
Say ſuch a Purge had ſav'd their lives then cheere,
Your drooping ſpirits, we ſpeake this to confirme
Your fortitude which ſince the Candel-mas terme,
Hath been aſſaulted, and y'have borne it out
Courageouſly, and like tall men and ſtoute,
Yet one thing, as your friends, (and we could wiſh
We could not lay it now within your diſh,)
It was not well done of you to undoe
So many poore men, of your owne trade too.
And yet ſome might deſerv'd; for they might ſee
(As we doe very well know) ſawcy as wee,
And then (our worthy Cittizen) wee hope yee
Might very well undoe them by your copie,
And make em free of Beggers-Hall. This may
Be true; yet you doe not heare me ſay,

In

It is; No; we, that here doe feare no ſcore,
Have found your Citizens honeſty heretofore,
And will not now ſuſpect it. 'Tis our prayers
That we may heare ſometimes of your affaires
Wee heard how ready all our brethren were
To lay their Patents downe when they did heare
O'th Parliament, and ſome, in time agreed
With thoſe th' had injur'd, ere they did proceed,
And we admire to ſee you ſo are ſhot
To thinke your caskes would hold when theirs would not.
Your former courſes, queſtion'd now, may be
Compar'd to Sack, which when at libertie,
Stirres not; but being ſtopt as you are now
It burſts the caske, as your owne wine, has you.
And one thing wee'l adviſe you; that you feed
As happily as you can, and ſleepe at need;
For you are ſo much hated here by thoſe
That dy'd for griefe when prices of Wines roſe,
That they doe ſweare it ever as they drinke
You ſhall not eate a bit? nor ſleep a winck,
When you come hither; this upon our oath
They oft proteſted have againſt you both.
This is All that time gives us leave to write
Which we conjecture is no warning ſlight
And therefore thinke of it, and uſe as they
That wiſh your welfare; and doe laſtly pray
Theſe Letters may be read to informe you all,
That we below rejoyce at no mans fall,
And therefore tell thoſe fellowes that employ
Their idle quills for to bely our joy,
They doe amiſſe in laying of their tricks
On *Charons* boat, and *Acheron* and Stixs,
And ſo we bid farewell, and ſee you doe
Make much of Juſtice, ſhee'l make much of you.

Given at our Rendezvous in Beelzebubs Palace in Elizium.

This

THE LETTER.

This ſeal'd, was ſtraight deliver'd to Quaft-pot
To beare away; when *Bacchus* with a hot,
And fiery looke gap't thrice, and gave two knocks
Made 'em all ſhake and ſtand like ſenſeles ſtocks
Whilſt with a gravity he did reherſe,
This ſhort Oration (as it is) in verſe.

THE ORATION.

AND yet, my Prudent Councell, let me tell 'ee
I ſee my bounty here doth too much ſwell yee,
Tis ſtrange that you ſhould favour ſuch a cauſe
And men that have ſo deep tranſgreſs't my lawes,
As theſe have; and to gives 'em ſuch kind words
In their juſt puniſhment, their crime affords,
No mercy; for the naked truth to tell
I well could wiſh there were a whip at *Abel*,
To jerke em, and to firke em, and to raiſe
Their memory as they rais'd wine of late dayes,
When like to Bakers (they the world to cozen
Did ſift wine, making fourteen pence to th dozen,
Which is an innovation, for their good
To hoiſt up wine above the price of blood;
For their ten pence, you know, throughout all ages
Hath ever been, and is, the Hangman's wages.
Conſider of it: England, ſome of you
Nay I my ſelfe have been abuſed too,
How many of my ſubjects have refrain'd
The Taverne, my deere temple, cauſe 'twas ſtain'd,
With ſuch extorſion? and were faine
For want of two pence to goe home againe?
Two pence? why I will tell you, tis no leſſe
Then halfe a groat, and boldly I profeſſe,
For two pence more, a man might fully dine
Or purchaſe three parts of a pint of Wine,
Claret I meane white; how many here

Now in this place have kill'd themselves with Beere,
Ev'n for this cause? Besides we well may gather
That men oft times gave one, when they had rather,
Have serv'd mee still, I speake it from my heart
In seven pints th'are cheated of a quart,
O injury! and yet you wish these men
Here, that they might revive their trade agen,
That by their cunning having wrong'd you too
You then might curse em as the Citty doe,
Write me a letter that may fully crush em
And not such tickling lines as onely brush em,
Can you that are the Poets chiefe upon
This sad restraint upon your Helicon,
And not revenge it? can you stay
And see a weeks pay drunke out in a day,
By superarogation? you that are
The lusty cap and feather-men of warre?
Can you my worthy hosts sit and see those,
That make you weare od money in your nose,
Under your nose triumphing? can you then
You little lecturers that have but ten
A yeare endure it? no, it shall not be
Weel have 'em downe, and now me thinks I see,
Your mind bent too't, drinke deep my subjects all
That wines ifaith shall with a ding-dong fall.

FINIS.

A

A PARALLEL

OR BRIEFE COMPARISON OF THE LITURGIE WITH THE MASSE-BOOK,

The Breviarie, the Ceremoniall, and other Romish Ritualls.

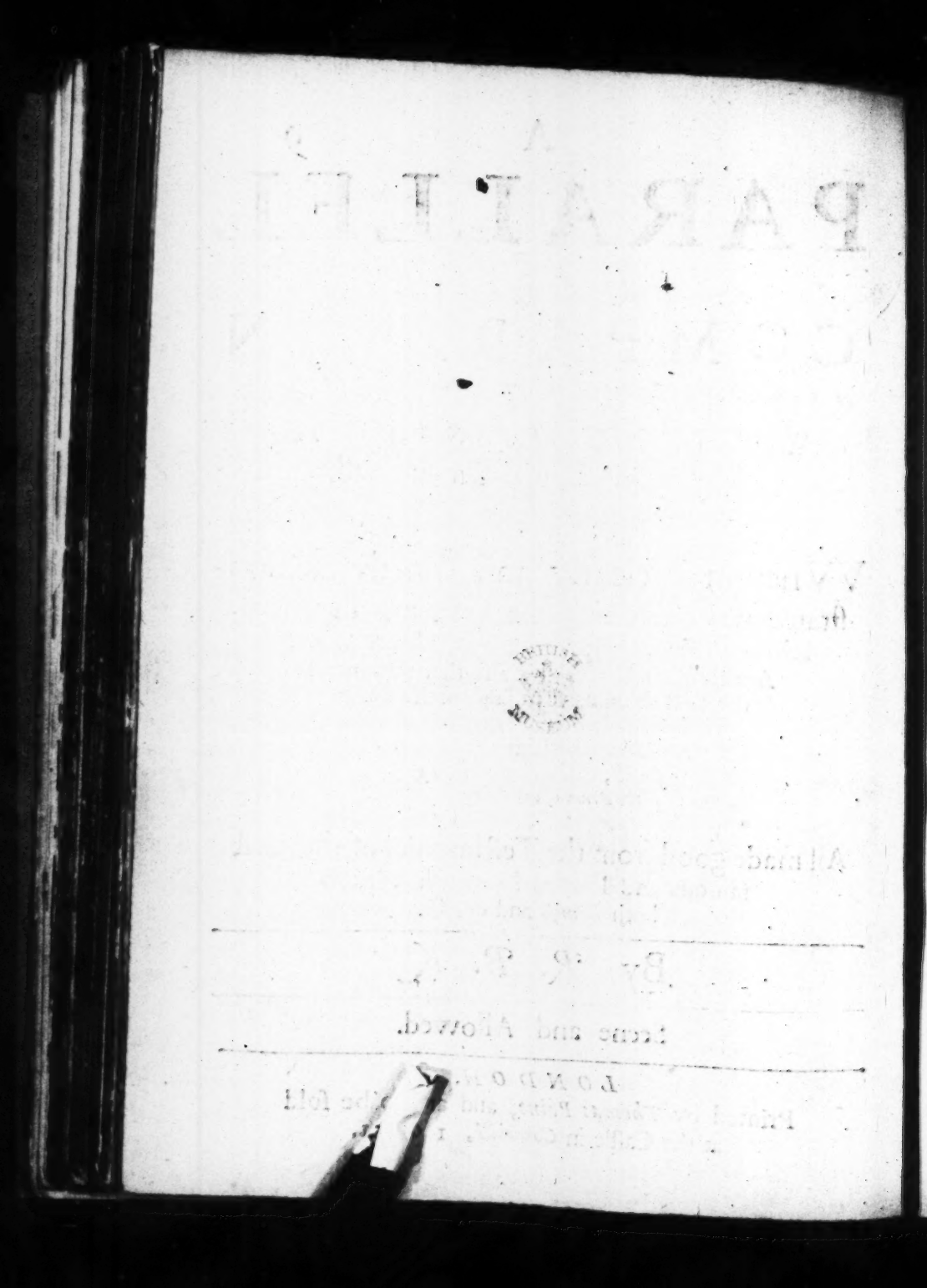
VVherein is clearly and shortly demonstrated, not onely that the LITURGIE is taken for the most part word by word out of these Antichristian Writts; but also that not one of the most abominable passages of the *Masse can in reason be refused by any who cordially imbrace the* Liturgie *as now it stands, and is commented by the Prime of our Clergie.*

All made good from the Testimonies of the most famous and learned Liturgick Writers both *Romish* and *English*.

By R. B. K.

Seene and Allowed.

LONDON,
Printed by *Thomas Paine*, and are to be sold at the Castle in *Cornehill*, 1641.



THE PREFACE.

The reformed Religion is a great Enemy to Sathans Kingdome.

THE Kingdome of Sathan these last thousand yeares hath not been so much indamaged by any work of God, as by that glorious reformation of Religion, which in the dayes of our Fathers the LORD stirred up many Protestant Potentates and Divines to undertake, and to this day with an undaunted courage and marvellous successe to maintaine: it is nothing strange to see or heare of plots singularly craftie, of practises eminently cruell, employed by the vassalls of the God of this world for the crushing of that reformation which hath preved so divine an engine to prostrate errour, prophanenesse, and all other wickednesse, whereby the soules of men were wont to be led away to their destruction without controlment.

Sathans new deviſe to overthrow the reformed Religion by his mediators of peace.

The old devices of the Devill against the Protestant Churches by their long use are a little blunted and become nothing either so terrible or effectuall as once we felt them; the learning, vivacitie, & indefatigable industry of the Jesuits & other Romish orders in their Voluminous Writings: the spight and rage of Antichristian Princes, in their warres, massacres, banishments, and persecutions of all kinds, have done their worst upon us, and yet by the mercies of our Protector, we stand firme against all these efforts. Our restles enemy finding himselfe in these his former indeavours disappointed, hath lately run about to a new point of his circle, and thought meet to assay another quarter of our walls, which to him appeared more weake and lesse attended, than those upon which he had spent his strength, and skill so long in vaine. When the most subtile disputations and sharpest swords were not likely with haste enough to bring forth our ruine, behold that mischievous Generall

ſends forth the reſerved ſquadron of Knights of his new order of refined Reconcilers, by whoſe pretences of friendſhip and peaceable mediations, he is confident to overthrow the Proteſtant cauſe more quickly than by the heads and hands of all his former Souldiers. The experience he hath had of the efficacious operation of this engine, when at the firſt framing it was managed by the weak hands of Caſſander, *his remembrance how many thouſand ſoules by the unhappy conceits of this mans moderation were kept in the boſome of the great whore, when upon the cleare ſight of her abominations they were on their wing to have forſaken with ſpeed her communion, fills him now with hopes of drawing over to* Rome *whole Nations and kingdomes of Proteſtants, when he perceives this his noble inſtrument to be fallen into the hands of far greater ſpirits, and men armed with much greater authoritie.*

Holland by this engine was well neare catched in the net of the Pope and *Spaniard.*

The Churches and States of Holland *having outridden all their former tempeſts, by the blaſt of this laſt ſpirit, were well neere daſhed on the rocks of a totall ruine:* Arminius *and* Utenbogard, *breathing nothing but charitie and moderation of the rigours of* Calvin *and* Beza, *after they had gotten the ſhoulders of* Barnevelt *and* Grotius *to ſupport them, in a ſhort time did bring theſe famous Provinces in a more evident hazard, to fall into the mouth of the* Spaniſh Lyon *for their bodies and eſtates, and of the* Romiſh ſhee Wolf *for their ſoules and Religion, than fortie or fiftie yeares of cruell and continuall warre had ever been able to reduce them.*

By this inſtrument Cardinal *Richelieu* is labouring to deſtroy the Churches of *France.*

However the Cardinall of France *by the ſword of the King his Maſter, hath weakened the Proteſtant Churches of that Kingdome in all their outward ſecurities, much more than all the enemies that ever profeſſed to oppoſe them, yet his peaceable weapons are far more terrible than all his inſtruments of warre. Whither his finger did ſtirre in that late ſmoke of* Amiraut *and* Teſtard, *I doe not know, but the world doth now ſee him ready to ſtrike (if he can) to the very heart theſe gracious Churches with* Caſſanders *ſword. This is all the labour of his hypocritiſh emiſſary* Milletier, *once amongſt the moſt zealous and learned Gentlemen of the Religion there, but lately having taſted of the Cardinalls favour, by all the*

meanes

meanes he can endeavouring avowedly to perſwade the Churches of France not to become at the firſt full Papiſts, but onely to paſſe from their firſt reformation as raſh, to enter into a new capitulation of peace with the Pope, to keep ſo much and leave ſo much of the reformed Religion, that if his importunate adviſe were hearkened unto, the moſt both of Paſtours and people of their owne accord without any violence from the Kings force or perſwaſion from the Jeſuits craft, behoved incontinent to fall in ſuch a miſt of confuſion, that they could not eſchew to betake themſelves either to open Atheiſme or plaine Popery. No engine againſt our Churches pleaſed that too too wiſe man ſo well as this of a pretended reconciliation. Wherfore if it ſhould faile in the hands of his ſervant Milletier, as indeed his too palpable ſiding with the Pope hath made him to the moſt of Proteſtants contemptible and ridiculous, yet hath his Maſter projected other meanes for the proſecution of this deſigne: his familiar and frequent conferences with the prime Miniſters of the Religion; his contentment to heare of a Patriarchate in France, of tranſlating the Popiſh Bible and Liturgie in the vulgar Language, and ſome other ſuch fables, hath no other end but to amuſe the Proteſtants with pleaſant and fooliſh dreames, that the Papiſts at laſt are inclining to meet them in the mid-way; that by this means they may be drawne from their old ſtation, defended ſo long with rivers of the beſt blood of France, that they may deſert a great part of their cauſe on vaine hopes of an equitable condiſcending, and when they are brought to the mid terme they imagine, they may either by perſwaſion be drawn quite over to the Romiſh ſide, or els quickly by force be chaſed out of France.

But of all the Regions of the world this evill Caſſandrian ſpirit did chooſe the Iſle of Britaine for his principall habitation, having once gotten poſſeſſion in the heart of the great Arch Prelate there; from him as the head without much adoe he diffuſed his venome into the moſt of the inferior members, numbers of the Clergie were incontinent in all the Dominions ſo farre intoxicated with this peſtilentious vapour, that how much true proteſtant life remained in their breaſt, it is hard to ſay. By all appearance too great a number needed

The greateſt operation of this engine was in the Iſle of Britaine.

no more for their posting to Rome, *but a Warrant from the King and Parliament, yea so great a minde had they to the voyage, that many of them, notwithstanding of the King and States expresse discharge are found as fugitives much beyond the mid-way, if not within the walls themselves of that Babel: who pleaseth to peruse with attention that late Treatise of the* Canterburian *self-conviction, will find it more easie to recite the Catalogue of* Romish *errours, which were avowed by a great number of Divines, with the hearty approbation, or at least open countenance of all the Bishops, than to finde any abumination of Popery whereof they were free.*

The *Canterburians* by the meanes of the Liturgie did most promote their wicked designe.

Amongst the manifold policies employed by these new ingeniers to steale away the hearts of people from their zeale to the Protestant Religion, to diminish their hatred of Popish corruptions, peece and peece to bring them insensibly within the doores of the Harlots house: their master-peece for these ends was the crying up with all their strength of the Liturgie and Popish ritualls: they knew that amongst people the capacities of few did reach to the comprehension of doctrinall controversies, they perceived that the division of Protestants from Rome *was most if not alone sensible in the use of their Liturgie and rituals; a civill societie with Papists we did never refuse, diverse also make no scruple to come to their Sermons, but to countenance their worship, to partake of their Sacraments, to joyne with them in their* Missall, Breviarie, Pontificall, *or any other of their Ceremoniall books, all true Protestants have ever abhorred as superstitious and idolatrous pollutions. To remove this great if not sole wall of separation, our Masters of the new art did make it their chiefe task to frame all the rituals of our Church in such a mode, that they should in nothing at all crosse with the least offence the mind of the Pope himselfe: and as if it had not been favour enough to Papists to have removed out of our Books of devotion, every thing any wayes displeasing to them, they will yet more shew their care of complying with the desires of these their friends; when the reframing of the Liturgie commeth into their hands, by cunning conveyance they will slide in so many more new clauses from the* Romish Missall, *as may serve at their*

See *Halls* defence of his Remonstrance, *p.* 10.

firſt explanation to be a faire bridge to all our people to walk ſtraight over the ancient ditches of diviſion to the midſt of the Citie of Rome. *They ſaw by ſenſible reaſons, that when we did embrace ſuch a Liturgie as did juſtifie the Maſſe Book of the Papiſts, their Breviarie and all other their publick devotions, in all the moſt materiall exceptions we were wont to take at them, that then we were brought to an inevitable neceſſitie to conjoyne at the firſt occaſion with the Papiſts in theſe things wherein our ſeparation almoſt alone was apparent.*

Beſide reaſon and ſenſe they were taught by ancient experience, that the eaſieſt way whereby the Pope of old ſubdued the moſt of the Weſtern Nations to his obedience, was by the ſnare of his Liturgie; they were not unacquainted with the hiſtory of forraigne Churches, at leaſt of their owne: It was not onely in Italy, France, *and* Spaine, *where the Pope after his long warres and conteſts both with the Preachers and people, for the receiving of his* Ordo Romanus, *at laſt ſore againſt the heart both of the Churches and States by the violent oppreſſion of miſled Princes, did bind the yoke of his Service-book ſo faſt on the necks of theſe realms, that to this day the knot of that ſlavery could never be gotten either looſed by art, or cut by force; but in* England *above all Nations the firſt introduction of the* Romiſh *Liturgie was tragicall and tyrannick, for notwithſtanding of all that the crafty and infamous Apoſtle* Auſtin *could do, the Church-men of* England *were never induced to receive that Roman order, till that cruell maledicting Monk by the ſword of the miſ-informed King, had maſſacred 1200 of the moſt zealous and innocent of his oppoſers, to the end that the ſeed of Romiſh rituals being watered with the blood of ſo many Martyrs, might take the deeper root in* Engliſh *ground; ſurely when once that cruell Monk, then Archbiſhop of* Canterbury, *and the Popes Apoſtle to* England, *had brought that* Romiſh *ſervice into the Church over the carkaſes of ſo many martyred Divines, the ſlavery of the whole Nation become ſo pitifull, that for many ages without any poſſible remedy, both their ſaules, bodies, and eſtates were trod upon by the foule feet of the* Romane Antichriſt.

The Liturgie of old was a pregnant mean to ſubdue *England* to the Pope.

Theſe

Theſe tryed experiences did encourage much of late our Leaders to aſſay the reducing of our Church in that old beaten path to the obedience of the Apoſtolick Sea. The Engliſh *Liturgie which contained the moſt tolerable fooleries of the old order of* Satum *was winked at in the beginning of King* Edward *and Q.* Elizabeths *Reigne, by many gracious men overſwayed by the prepotent Popiſh faction, hoping withall in due time by the power of preaching to get all that traſh caſt out, and all the miſt of theſe ſhadowes diſpelled: but in this hope they were much deceived, for that book which at the beginning might have (albeit with ſome difficulties) been gotten quite removed, in proceſſe of time was ſo rooted, became ſo lovely to many of the Clergy, that when this new faction of Reconcilers was lifted up on the ſtage of this Iſle, they found it the beſt inſtrument they could have wiſhed for the promoving of all their deſignes: the greateſt follies and moſt inexcuſable faults thereof, which in the dayes of former Governours were either altogether neglected or but ſoftly preſſed, by our new Maſters wiſdomes were all punctually and moſt ſtraitly urged: theſe men gave unto many paſſages of that Book, which by a benigne interpretation were wont to be drawne unto a proteſtant ſenſe; their firſt and native expoſition according to the minde of theſe Popes who had at the beginning compoſed them; and finding it moſt eaſie by a little variation to get in much more of the* Romiſh *ſtuffe, they procured from the King, as if it had beene for the uſe of the Church of* Scotland *alone, the reframing of the whole Book: in this their work they inſerted ſo much farther of the* Romiſh *ritualls, that if God had not croſſed their deſigne, it had been in all appearance moſt eaſie for them ſo to have dreſſed that new ſervice in a ſecond Edition (which by a freſh Proclamation for a full uniformitie in the worſhip of God amongſt all the Kings Subjects, might have been impoſed on all the three Dominions) that Proteſtants ſhould have no longer made any ſcruple to have gone to the Popiſh Maſſe and Matins, nor Papiſts to have come to the* Engliſh *Liturgy, when both of them with their eyes did ſee theſe books at laſt to have become really the ſame.*

It is ſtrange that men who profeſſe more than ordinary zeale It is marvellous that any good man ſhould now be zealous for the Liturgie.
to the peace of the Church of England, *ſhould at this time be ſo earneſt ſolicitors for the preſerving of this Liturgie, when the far moſt part, if not ſimply all the godly of the Iſle are longing with great expectation, and greater deſires to ſee that inſtrument after all the evill they have ſuffered by it to be broken in pieces; theſe bygone yeares the truths of God, of the higheſt qualitie in a very great number by their Brethren the* Canterburians *were ſhamefully trod underfoot, the world truly wonders how then theſe mens pens and tongues were employed, where their remonſtrances, their defences, their apologies lay then buried? when the whole Proteſtant religion before their eyes was violate, when a deluge of Arminianiſme and Popery was overflowing the Land, were they not then dumb as fiſhes? did either the King, or the Parliament, or the Country heare one ſyllable of the ſmalleſt complaint from them? but now when the holy Miters of Prelates begin to be touched, when the book of ſacred Ceremonies commeth in hazard of a removall, heaven and earth is filled with their clamours, no end there is now of their pamphleting, as wave preſſeth wave, ſo their irrefragable propoſitions muſt be ſeconded with their divine Epiſcopacy, and that backed with a remonſtrance, and this with a defence; and however all theſe ſhould ſwell never ſo big with diſdainfull pride and moſt bitter injuries, yet the world muſt forſake their ſences, and take all for the moſt ſweet, milde, and humble moderation. I will paſſe no cenſure on that Spirit which leads men of eminent parts and dignitie to admire ſilence, when both Church and State are ſet on fire about their eares by Incendiaries of their ſpeciall acquaintance and intime familiaritie, but wakens them to high and enterious paſſions, when Biſhops and Ceremonies come to be cald in queſtion, onely they would beware leaſt this their ſecond practice be a juſt puniſhment on them from God for their firſt fault, leaſt for their former betraying (at leaſt through their connivance) the truth of God, and liberties of their Country, they be now ſcorched with the flames of intemperate zeale for keeping in the Church that traſh which they may know hath ever been, and now is like to be an occaſion of moſt pitifull di-*

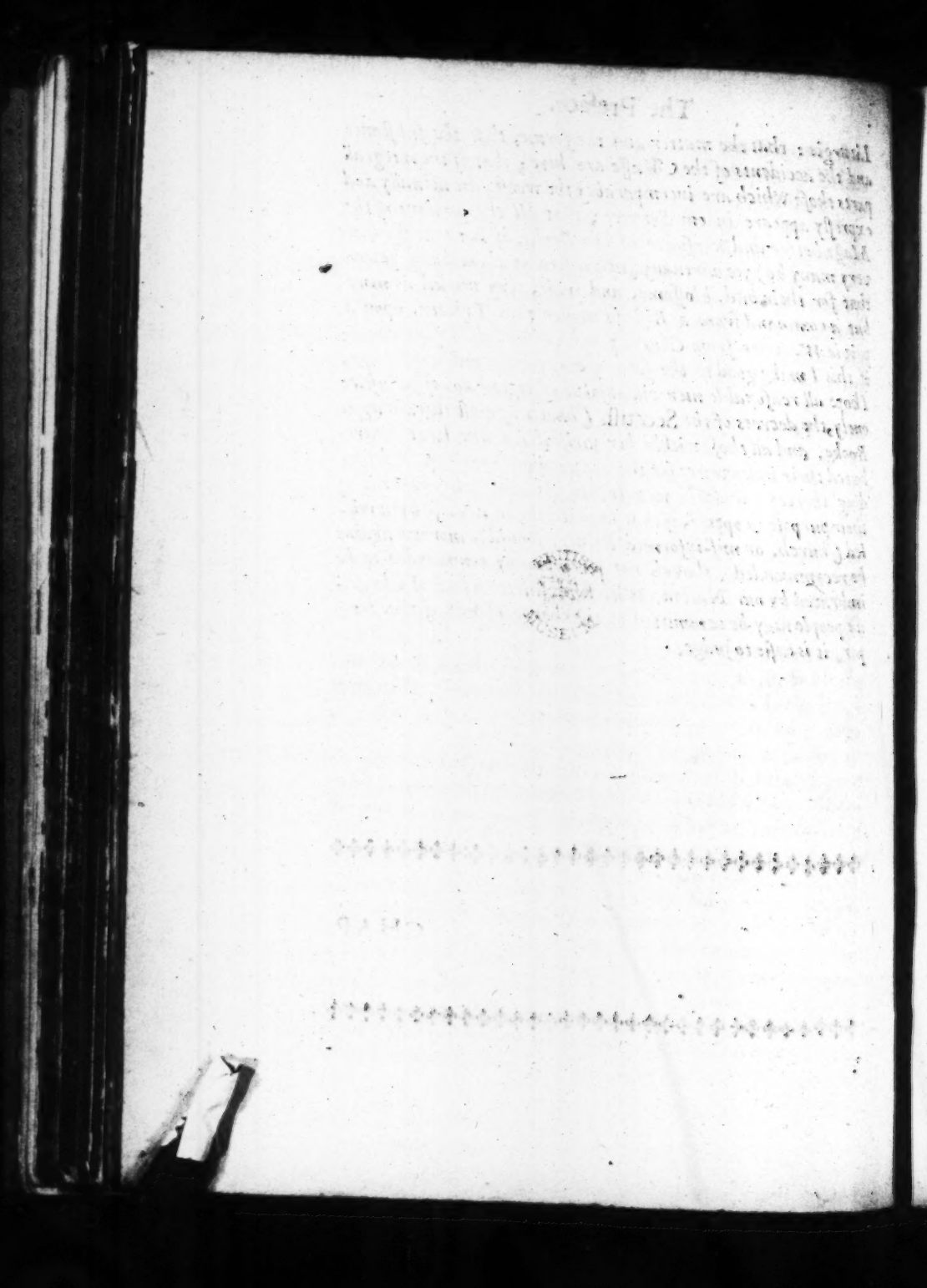
viſion both in Church and State, which the World knowes hath ever been a rod of Scorpions in the hands of the ſons of Belial, to ſcourge alongſt all the Kingdome many amongſt the beſt both paſtors and profeſſors of the whole Land, which themſelves have ſeene with their eyes to have been the prime inſtrument whereby the Canterburians were like in a ſhort time to have redelivered all theſe Dominions into the hands of the Pope, and which if they pleaſe they may know to be of that nature that to the worlds end will make it very apt to doe the like ſervice to any who ſhall have the like boldneſſe and occaſion to reattempt the like deſignes.

The ſcope of the ſubſequent Treatiſe.

But with the Liturgie of the Church of England I will not meddle, thoſe whom more properly it concernes will doubtleſſe now ſhortly in all ſeriouſneſſe recogniſe upon it, whether or no at this divine occaſion when without the leaſt hurt to any ſoule it may moſt eaſily be gotten quite removed, it ought not once for all to be caſt away for the remedying of many great evils wherwith in all bygone times it hath afflicted both Church and State, as alſo for the procuring of many great bleſſings which through the want of its incumbrance all other reformed Churches this day enjoy. It is my onely intention to conſider the Scottiſh Liturgie, which the Biſhops perſwade the King to be all one with the Engliſh, and is indeed by the Engliſh Authours ſo cunningly contrived that no ſenſible difference to a common and running eye will appeare: according as the generall Aſſemblies and Parliament of Scotland give expreſſe warrant, and as now thanks be to God both his Majeſtie and this gracious Parliament of England doth freely conſent; I will ſhew that this our Service-Book is not onely taken well neare word by word, out of the Sincks of Rome, but alſo that all the filth which runs in any laines of the Maſſe, is either clearly to be ſeene in the gutters of it, or at leaſt ſecret conduits are laid under its ſtreets for to receive all the myre of the Romiſh rituals, whenever it ſhall be the pleaſure of a miſleading Prelate to open the Sluſes for deriving to us more of the Romiſh puddle. It is my labour in this ſubſequent Treatiſe to ſhew not ſo much that the Liturgie is in the Maſſe, whereof none doe doubt, as that the Maſſe is in the Liturgie:

Liturgie: that the matter and the forme, that the ſubſtance and the accidents of the Maſſe are here; that of the integrall parts thoſe which are incomparably the worſt, doe actually and expreſly appeare in our Service; that all the portions of the Maſſe better and worſe are in our Booke, if not expreſly (as very many be) yet virtually ſuch a ſeed of them being ſowne that for their bud, bloſſome, and fruit, they needed no more but a command from a Biſhops mouth to a Printer, upon a privie Warrant from Court, purchaſed by falſe information; if this I make good to the ſenſe of every imprejudicate Reader, I hope all reaſonable men will abſolve of rigour not of unjuſtice onely, the decrees of the Scottiſh *Church againſt this unhappie Booke, and all thoſe within her juriſdiction who have contributed their indeavours for the contriving, impoſing, or defending thereof, and who yet refuſe to give any true ſecuritie of their purpoſe to oppoſe, if that ſame Booke or a worſe by a miſled Church, or miſ-informed Prince, ſhould to morrow againe be recommended, though not peremptorily commanded to be imbraced by our Nation. With what ſafetie a flock of Chriſtian people may be committed to the charge of men of that temper, it is eaſie to judge.*

CHAP.



CHAP. I.

Of the Maſſe, and the parts of it in Generall.

THat yee may behold the generall accord, if not identitie of our Liturgie and Service Booke, with the Maſſe: conſider firſt the words, and then the matter; for the words, the Papiſts moſt gladly will call their Maſſe by the name of our Service and Liturgy. And wee muſt make no queſtion to call our Liturgy or Service by the name of their Maſſe, for the accord of Papiſts to our name, ſee the *Ieſuit Sainctes* in his Liturgy. *pag.* 8. printed at *Anwerp.* 1560. profeſſing that the moſt convenient name which can be given to the Maſſe, is that of Liturgy and Service. *Si placet Miſſah Hebræorum ad Græcos traducere, quo id facias aptiſſimè, non aliud quàm Liturgias nomen comperies, contra ſi liturgiam Græcorum vis ad linguam ſanctam revocare per Miſſah id cures neceſſe eſt. Si Latinè utrumque poſtulas nullum quàm officij nomen ſignificantius habebitur quo Latina Eccleſia cum agitur de ſacrificio ſæpè delectatur.*

The Papiſts call the Maſſe their Liturgy or their Service-Booke.

For our contentment to take their name of Maſſe to our Service, ſee *Pocklington, Snnday no Sabbath*, ſubſcribed by *Canterburies* Chaplaine about the midſt, where from a ſuppoſititious teſtimonie of *Ambroſe*, he will have

The Prelaticall men call their Liturgy the Maſſe.

the ſaying of their ſecond ſervice at the Altar, to be juſt the ſame with that which that Authour calles *Miſſam facere cæpi dimiſſis catechumenis*, that none but Schiſmaticks will denie their harmonie with the ancients in this Miſſification: but it is not onely that part of the Liturgy which they have of late begun to call the ſecond ſervice, to which they will give the ſtyle of Maſſe, as *Cozens* uſed to doe long agoe in *Durham*, where the former part of the Communion hee was wont to call the *Matins*, and the latter the *Maſſe*, as ye may ſee in *Smarts* Sermon printed at *Edinburgh* 1628. But the whole Service *Pocklington* will ſtile with the name of *Maſſe* in the foreſaid Sermon towards the end; where this ſuppoſititious teſtimony of *Auſtin*, *quidam cogunt ſacerdotem ut abbreviet Miſſam, & ad eorum libidinem cantet*, he tranſlates, ſome force the Prieſt to curtall Divine Service, or to ſay or ſing it after their phanſie. Biſhop *Montagu* in his *Antidiatribæ* pag. 10. makes no ſcruple of the Maſſe ſo farre as concernes the word; yea, and the matter too, if ye put a commodious ſenſe upon it. *Miſſam ipſam non damnamus quoad vocem quippe cùm nihil impietatis habeat ſed neque Miſſæ ὀνομάτων ſano ſenſu intellectum.* In the words here betwixt the parties you ſee a perfect agreement.

Our men approve the matter of the Maſſe.

In the matter, conſider if there be any diſcord of importance, the Engliſh not refuſing to approve the Maſſe, the Papiſts not refuſing to approve the Liturgie. For the firſt, *Pocklington* in his Altar neere the end is approved by *Canterbury* to profeſſe upō a very falſe alleagence, that K. *Iames* would like well enough of the Maſſe, if the Prieſt would ſhrive it of Tranſubſtantiation: now any may defend that Tranſubſtantiatiō cannot be inferred by any ſound reaſō from any part of the Maſſe as it is read at *Rome*, or if it be inferred from any paſſage therin, then from theſe mainlie which of late have beene put in our Booke: ſo that they who like of the Maſſe, if it wanted Tranſubſtantiation may like of it as it ſtands this day at *Rome*; for Tranſubſtantiatiō cannot be deduced from the words of it, but by the gloſſes of the interpreters, which may agree as well to the words of our Service, as to theſe of their Miſſall how

how ever Tranſubſtantiation it ſelfe will not deterr us from the Maſſe: here *Montagu* imbracing that word as well as the other of the Maſſe, *Antidiat.* p. 10. *De vocibus dixi ne miſſæ quidem imò ne tranſubſtantiationis certamen moveremus.* And how farre hee is from the matter of Tranſubſtantiation wee will finde hereafter; here onely marke how neere hee drawes the Romiſh Maſſe and Engliſh Liturgy in his recuſancie. p. 1. [Our ſervice is the ſame in moſt things with that in the Church of Rome, the differences are not great, nor ſhould make any ſeparation] how ſmall a difference they put betwixt their ſervice and the Maſſe, ſee the Letter of the King and his Councell in King *Edwards* dayes, *Acts and Monuments*, vol. 2. p. 667. [As for the ſervice in the Engliſh tongue, it perchance ſeemes to you a new ſervice, and yet indeede it is no other but the old, the ſelfe-ſame words in Engliſh which were in Latine, having a few things taken out. If the ſervice of the Church was good in Latine, it remaineth good in Engliſh; for nothing is altered, but to ſpeake with knowledge, that which was ſpoken with ignorance.]

Thus doe the Engliſh Prelates judge of the matter of the Maſſe, heare what the Papiſts ſay of the matter of the Liturgy. Pope *Pius* the fourth is ſaid to have offered his approbation to the Liturgy. For this ſee *Mortons appeale*, p *ult.* alſo *Cambden* his life of Queene *Elizabeth*, p. 46. in theſe words. The Pope, *Pius quartus* ſent unto her *Vincentio Parpalia, Abbot of S. Saviors* with ſecret inſtructions and letters of flatterie, the report goes that the Pope gave his faith that he would confirme the Engliſh Liturgy by his authority, ſo as ſhee would joyne herſelfe to the Romiſh Church, and acknowledge the primacie of the chaire of *Rome*; yea, and that certaine thouſand crownes were promiſed to thoſe that ſhould procure the ſame. The Councell of *Trent* was nothing oppoſite to this offer of the Pope, for about that ſame time being conſulted by the Popiſh Nobility of England, if it was lawfull for them to countenance the Liturgy, they did no waies diſcharge or give any ſigne of diſallowance to

The Papiſts approve the matter of the Liturgy.

this fact albeit they would not give any act of their approbation when there was no condition of advantage propounded to them. Yea long thereafter Pope *Gregory* the 13. repeated the offer of *Pius* to the Queene of approving the Liturgy upon her admission of his Primacie, for this see the late Bishop of *Canterbury*, Doctor *Abbots in his explicatio illustrium quæstionum* c.4.p.112. *Cùm testibus Pontificijs magnates aliquot nobilesque Anglicani per legatos in ea quæstione Concilium Tridentinum interpellârint præ memoriæ lapsu aut oblivione patres non omiserunt, quin potiùs credo per conniventiam quandã tacitos præterijsse prospicientes quam incommodum futurum esset tot tantisque suarum partium aut carceris aut exilij molestiam facessere, & nesciebant an aliquis venturus esset Pontifex, qui jacturâ suæ partis deliberatè perpensâ ad damnum resarciendum liturgiam Anglicanam posset approbare & confirmare, id quod à Papa Gregorio 13. Reginæ oblatum fuisse modò titulus supremæ gubernationis Romanæ sedi redderetur, pervagato hominum & magnorum sermone jactitatum aliquando significat Houlettus num verè illud an falsò nescio, at solet ex indulgentia sua sanctissimus Pater quæ videntur duriora nonnunquam concedere quo facilius secreta sui cordis desideria amplissimè consequatur.* By these testimonies it is cleare, how neere the Papists thinke the Liturgy drawes to their Masse, and how neere the Prelates think the Masse to come to their Liturgy both in words and matter. But it will be more manifest how litle either of the parties are deceived in this their judgement, If wee will cut both the Bodies of the Masse and Liturgy in small parts, and so lay limbe to limbe, and member to member, here will the analogie or disproportion, the agreement or disagreement, the diversity or identitie appeare to the eye of any common beholder.

What are the parts of the Masse.

The most received division of an whole is into parts essentiall, integrall or subjective, to finde the essentiall parts of the Masse actually, and in expresse words in our service is no great labour: For to the essence of the sacrifice of the Masse are required but two things, or three at the most, according to *Bellarmine de missa, Lib.* 1. *c.* 27. To wit, the consecration, the oblation not before nor after

after but in the conſecration, and thirdly the conſumption in the Prieſts receiving alone in both the kinds, theſe will be all found as expreſſely in our Booke as in the *Miſſall* as heereafter ſhall be ſhewed.

The ſubjective parts of the Maſſe are the divers kinds and ſpecies of the Maſſe, for of Maſſes ſome are ordinary and daylie, ſome extraordinary and ſolemne, and theſe againe of a great number according to the ſeverall feſtivities wherein and diverſe ends for which they are celebrated upon theſe ſeverall ſorts of Maſſes, the greateſt part of the Miſſall is ſpent, and upon theſe likewiſe more then two parts of our Booke are conſumed.

But the parts of the Maſſe moſt cõmonly ſpoken of are the integral of the daily & ordinary Maſſe, with theſe let us begin, & that with thoſe which are principall. The neceſſary ceremonies or circumſtances eſpecially the univerſall ones w^ch^ run along the whole body of the Maſſe, ſuch as the Prieſt, the altar, the veſtments, the croſſings, the perfumings, &c. may wellreceive the names of parts, at leaſt the large & frequent Rubricks concerning them, but becauſe theſe are but ceremonies & at beſt but among the integral parts leſſe principall, we wil let them alone till we have firſt conſidered theſe which are confeſſed by all to bee moſt principall members of this unhappie body, of theſe more or fewer are made according to the diverſe conceptions of writers. *Innocentius* reduceth all to three heads, *Bellarmin* to foure, *Durandus* to five, *Thomas* to ſixe.

Bellarmines foure parts *de Miſſa. lib. 2. c. 21.* are firſt *Miſſa Catechumenorum*, the part of the ordinary Maſſe whereat the Catechumeni might have bin preſent: ſecondly, the Offertory: thirdly, the Conſecration or Canon: fourthly, the Communion. Our Service at the Communion hath all theſe parts in the ſame order, the firſt part in the Engliſh, ſeemed not cleerely enough diſtinguiſhed, for there followed no mention immediately of an offertory, nor at all of a conſecration, but in our Booke all are clearely profeſſed and in England now alſo are like to be better conſidered, for the *Miſſa Catechumenorum* by *Canterburies* men is called the firſt Service, per-

formed in the body of the Church, the reſt as the *Miſſa fidelium* is called the ſecond Service, and appointed to bee officiate onely at the Altar, and that in the Quire, none preſent but onely Communicants, expreſſely againſt the old Canons and Cuſtomes of that Church, which now no man but a Schiſmaticke muſt challenge; for this ſee *Pocklington* in his *Sunday no Sabboth* about the middeſt [*dimiſſis catechumenis miſſam facere cœpi.* Saint *Ambroſe* beganne the ſecond Service as our Church calls it, at the Altar, having before finiſhed the firſt Service in the body of the Church, no man will goe about to put away this ſweet harmony which our Church ſtill keepes with antiquitie but Schiſmatickes.]

But paſſing the diviſion of *Bellarmine*, wee will follow that of *Thomas* in his third *p. quæſt.* 83. *art.* 4. *in corp.* as ſerving more to cleare that blacke body which hath indeede much neede of clearing, as being the moſt miſtie and darke piece that ever my hand touched. He drawes it to ſixe heads, the firſt he cailes a preparation, the next an inſtruction, the third an offertory, the fourth a conſecration, the fift a participation, the ſixt a Thankeſgiving: all theſe we will goe through in order.

Chap. II.

Proving the preparation or firſt part of the Maſſe with all the 12. *particles of it, to be in our Booke, either actually or virtually.*

The ten Particles of the *introitus* are but all late inventions of Popes, and yet all are in our Booke.

THe preparation is ſubdivided in a number of parcells. 1. The *Pater Noſter*. 2. The *Ave Maria*. 3. The Oſation. 4. The Introitus. 5. The Uerſicle, *Gloria Patri*. 6. The Confeſſion 7. The *Miſereatur*. 8. The Abſolution. 9. The Letany *Kyrie eleiſon*. 10. The Angelike hymne, *Gloria in excelſis*. 11. The Salutation, *Dominus vobiſcum*, with the reſponſorie *& cum Spiritu tuo*. 12. The Collects. All theſe goe oft under one name of *introitus*, being but the beginning and ingreſſe to that which

which followes. All theſe ten or twelve patts of the Maſſe, are but ſo many patches put in by the ſuperſtition of ſeverall Popes, the truth of this, who pleaſes to ſee, let them reade *Morney de Miſſa. c.* 1. *p.* 80. and *c.* 3. *p.* 107. And eſpecially his Authors *Walafridus, Berno, Albinus, Tungrenſis, &c.* In the eleventh Tome of *Bibliotheca Patrum, Hittorpius* his *auctarium*. For the preſent I cite but two teſtimonies which will not admit *Bellarmines* eluſion from two Popes which laboured as much to underſtand the Maſſe as any of their Collegues either before or after, *Gregory ep. l.* 7. *Epiſt.* 63. *Mos Apoſtolorum fuit ut adipſam, ſolummodò Orationem Dominicam oblationis hoſtiam conſecrarent & valdè mihi inconveniens viſum eſt, ut precem quam Scholaſticus compoſuerat ſuper oblationem diceremus, & ipſam traditionem quam Dominus compoſuerat non diceremus.* He avowes that the Apoſtolicke times had no other order of Communion but to ſay the Lords Prayer with the inſtitution from the Goſpel, and Saint *Pauls* Epiſtles as I take it, alſo that the very Canon it ſelf, let be the preparation, was made by a late Scholar, *Innocent* 3. *de Myſteriis Miſſæ Lib.* 2. *c.* 18. *Cæleſtinus Papa conſtituit ut Pſalmi ante ſacrificium canerentur antiphonatim, quod anteà non fiebat, ſed Epiſtola tantùm & Evangelium legebantur.* So before *Cæleſtine* none of theſe ten or twelve parts of the *introitus* were extant, nothing was read or ſung before the Epiſtle or the Goſpel: of the Church of *Rome Bellarmine* grants this, but he hath better reaſon to grant it of other Churches, for reade theſe Liturgies which falſely are aſcribed to *James*, to *Baſile*, to *Chryſoſtome*, compoſed as it ſeemes in the very late and corrupt times of the Eaſterne Church, yee will finde at moſt but ſome Pſalmes and prayers for confeſſion of ſinnes, all diverſe from theſe in the Maſſe, and diverſe alſo among themſelves. So then wee may take all the parcells of this firſt part of the Maſſe to bee the Popes invention, which either for antiquity or univerſalitie are not much conſiderable, yet ſuch peeces muſt bee obtruded on us, for try which of them our Bookes do not beare.

The

1. The *Pater Noster*.

The first, the *Pater Noster*; not that wherby the Apostles are said to consecrate, for that followeth in the Missall, and our booke also long thereafter, but that which the order of *Sarum* puts immediately after the *introitus*, with this our Communion beginnes, it is the first words the Priest sayes at the Altar after the Roman order of the Pontificall Masse, where this *Pater Noster* is the first speech which the Pope reades at the altar, for thus doth the Pontificall printed at *Lions* 1542. testifie, *fol.* 119. *p.* 2. *Quibus indutus surgit Pontifex & ad altare stans detecto capite, dicit, Pater Noster qui es in cœlis, &c.* And this as it seemes according to the Canon before the *Breviarie rubricæ generalis. c.* 32. *Pater Noster & Ave Maria semper dicuntur secretò ante omnes horas*, so wee see that our *Matins* must beginne with it, and our Masse also.

2. The *Ave Maria*.

As for the second parcell, the Angelike salutation, *Ave Maria*, it is not actually in our Booke; but may wee not say it is in it potentially? when my L. of *Canterbury* (in whose power it will be to put into it at the next edition these passages of antiquity, which will bee found expedient for our further union with other Chrians) hath permitted Mr. *Stafford* to print at *London* of late the defence of the Popish use of this salutation to sing in his Poems *omnis terra revibrat ave*, and to invey in his Prose against Puritans, who have left this practise of their ancestors: These are his words towards the end of his female glorie. [The Puritants reject all testimonies of her worth, as *Haile Marie* full of grace, the Lord is with thee; they challenge to themselves a greater measure of knowledge, but a lesser of pietie then had their ancestors, by disclaiming words and phrases familiar to antiquity; of one thing I will assure them, till they be good Marians, they shall never be good Christians while they derogate from the dignity of the mother, they cannot honour the Son.] When these words are challenged, *Peter Heylen* appointed by *Canterbury* to answer, and *Chrystopher Dow* allowed in the answer, hee was pleased to make, doth not retract or disallow any thing in these sayings,

ſayings: What then ſhall we expect from our Biſhops, but a Canon to injoyne thoſe who will not bee Puritans, who will not leave the pietie of their Anceſtors, who will not be contemners of CHRIST; That they become at laſt ſo good *Marians* as to joyne hereafter, their *Ave Maria* at the back of their *Pater noſter*?

The third part of the preparation, is the Firſt Collect, the very name is little leſſe then the *Maſſe*, if we beleeve *Bellarmine*; he counts the Collects the chiefe parts of the *Maſſe*: for the which the *Maſſe* it ſelfe uſes to be called a Collect, *eædem collectæ dicuntur Miſſæ, quia ſunt pars quædam eáque non minima Miſſæ. L. 2. de Miſſa. cap. 16.* This firſt Collect in the *Miſſall* of *Sarum*, is the ſame with our firſt Prayer after the *Pater noſter* to a Letter. Thus ſpeaks the Prieſt in the *Maſſe*: *Deus cui omne cor patet & omnis voluntas loquitur —— quem nullum latet ſecretum, purifica per infuſionem S. Spiritus cogitationes cordis noſtri, ut te perfectè diligere, & dignè laudare mereamur, per Dominum noſtrum Ieſum Chriſtum*, Amen. *Miſſale ad uſum Eccleſiæ Sariſburienſis Pariſys* 1555. fol. 141. And wee turne it Almightie GOD, &c. 3. The Oration.

The Fourth part is the *Introitus*, the 43. Pſalme ſo called, becauſe ſung by the *Quire antiphonatim*, while the Prieſt is comming in, or rather for that fourth verſicle of it, *introibo ad altare Dei* which is moſt chanted: This is not in our Booke actually, yea, we think it was put out of the Engliſh expreſly, both for the great impertinencie of it, and alſo the evident abuſe, which was made of that *introibo ad altare*, meaning it, of the ingoing of a Prieſt to a proper Altar, for as proper ſacrificing as was in the old Teſtament: yet wee may take it virtually to be in our Booke, for it's a part of the *Maſſe* which *Canterburie* profeſſeth he likes well, and ſayes, (but not truly) that it is in the Church of England, theſe are his words in his Speech before the *Starre-Chamber*, p. 44. [*After the Iudaicall Worſhip was ended, as farre upward as there is any tract of a Liturgie, this was the introitus of the Prieſt all the* Latine-Church *over, and in the daylie prayers of the Church of* England, *this was retained at the Reformation*] 4. The Introitus.

sion.] I thinke his Grace is mistaken in that he sayes, *venite* was the *introitus* in the *Latine-Church*, for all the *Missalls* I have seen of the *Romish-Church*, which to him are the Liturgies of the *Latin-Church*, have never *venite* for the *introitus*, only in the *Breviarie*, it is the *invitatorie* for the *Matins*, and so the *English* retained it, indeed the Greek-Church uses it for the *introitus*, as we read in *Fortunatus Antiphonarie*, *Cap.* 21: But never the Latine. I grant the Papists could be content to change, and take in this *venite* in place of their old *introibo*, for *Heigam* in his exposition of the *Masse*, approved by the Doctours of *Doway*, printed at S^t. *Omers*, 1622. *p.* 83. avowes that the Angels were heard to sing in *Constantinople*, this *venite adoremus* for the *Introitus*, but most falsly: for all that his Author *Fortunatus* sayes, in the forenamed place, in their own edition at *Paris*, 1610. is, *hunc Psalmum audivi Constantinopoli, in Ecclesia. S. Sophiæ in principio Missæ celebrari*, the singing of it by the Angels, is *Heigams* false addition to *Fortunatus*. However my Lord of *Canterburie* showes his good liking of the Latin *introitus*, and, albeit he mistake the Psalme, yet that which wee most except against in the Latin true *Introitus*, hee does approve of it; for let bee to approve the Priests *introibo ad altare*, he adds the convenience, not only to goe in to the Altar, but to adore even the Altar it selfe; *Domino & altari ejus*, which he alleages, the English-Book imports: albeit, authoritie too loose heere, does not constrain the practice. This is much more than the Romish *introitus*, albeit, no more than the Papists practice, according to other parts of their *Masse*.

5. The Gloria Patri.

The Fift part, is their *Gloria Patri*. This wee have more formally then they, for according to our Rubrick, it must be sung at the backe of every Psalme; yea, of every Hymne: but the Roman Rubrick admits sundrie dispensations. *Breviarium Roman. Rubricæ generales, cap.* 21. *In fine Psalmorum semper dicitur, Gloria Patri præterquàm, &c.* For the matter of this Hymne, let it be as old as *Bellarmine* can make it, yet the first Author who can be alleaged for putting it in the *Masse*, is Pope *Damasus*, and

and that as *Bellarmine* avowes on falſe grounds; yea, the joyning of it to the back of any Pſalmes, ſeemes later, let be the putting of it in the *Maſſe*, but the ſinging of it after the faſhion of our Booke, is a new invention to hinder the people to ſing, *Glorie to the Father, and to the Sonne*, to hinder the Miniſter to ſing, *as it was in the beginning*, to make the firſt, the Prieſts ſong alone, the ſecond, the peoples reſponſorie onely, is the Romaniſts very late invention: We are told by *Iſidor*, and the reſt of the old *Rationaliſts*, that the anſwering of the people was the invention of the *Italians*, as the *Reciprocrations* and *Antiphonies* was the invention of the *Greeks*: but this anſwering of the people, which in our Booke is ordained at the back of *Gloria Patri*, is a Noveltie much later then any of theſe old Writers on the *Maſſe*: for *Walafridus cap.* 25. ſhewes, that the Hymne was no wayes divided in his dayes; but in all Churches it was one paſſage, ſung without diviſion of parts, albeit with varietie, the *Spaniſh Church* keeping this forme *Gloria & honor Patri, & filio, & Spiritui ſancto in ſacula ſeculorum*, Amen. *Latini verò eodem ordine & iiſdem verbis hunc hymnum decantant, addentes tantùm in medio, ſicut erat in principio. Berno* hath the ſame obſervation: So that this part of our Booke, ſeems to follow the late Roman orders againſt the practice, not only of all the Reformed Churches, but all the ancient alſo: yea, more preciſe are we here, than the Romaniſts themſelves, as I have ſaid.

The ſixt part, is the *Kyrie eleyſon*, this is a very powerfull and efficacious part of the *Maſſe*, *Magna eſt iſtorum verborum efficacia* ſayes *Durand* the *Rationaliſt* lib. 4. on this Rubrick, *legitur enim quòd dum beatus Baſilius Kyrie eleiſon clamaſſet, portæ vicina Eccleſia ſint apertæ, rurſus cùm* B. *Geminianus Kyrie eleiſon clamaret quinque Reges converſi dicuntur in fugam, unde fortè ſignificat aliud quam Domine miſerere, quod tamen nos ignoramus.* Theſe ſo miraculous words are uſed in the *Maſſe*, and put at the back of the ſong of *Introitus*, mainly to obtain mercy to the *Quiriſters*, whoſe mind by the melodie of their ſong, was puffed up to vaine Pride, ſo does *Amalarius* 6. The Kyrie eleiſon.

ſhew us. *Kyrie eleiſon neceſſariò conſtitutum eſt à præceptoribus Eccleſiæ, ut cantores poſt finitam antiphonam, deprecentur Domini miſericordiam, quæ deprimat inanem jactantiam quæ ſolet ſequi cantores: habent enim quandam exultationem propter egregiam compoſitionem melodiarum.* This was put into the Maſſe by Pope *Gregory*, a Father of many other Superſtitions, he confeſſeth in his 63. Epiſtle of the ſeventh Booke, that he changed the Greeke forme; for it was their cuſtome, when their Prieſt did make the prayer for the people, by way of aſſent, to ſubjoyne κυριε ελεησον ἡμας as you have it in *Morney de Miſſa.* lib. 1. cap. 7. from *Sidonius Apollinaris.* *Gregory* would keepe the Greeke words, he would have them thrice repeated, he would make them to be ſaid by the Clergie, and the people only to anſwer, he would have the Name of Chriſt put in the midſt, thus farre he counſelleth. But his ſucceſſour *Innocent* the third, tells us more; that the intention of theſe three ſentences, is to call on God the Father, Son and holy Ghoſt, for to obtaine mercy for three kindes of ſinne, Originall, Mortall, and Veniall: yea, to obtaine from the Father, mercie for ſinnes of Infirmitie which are againſt him, from the Sonne, ſinnes of Ignorance which are againſt him, from the Holy Ghoſt, ſinnes of Malice which are againſt him. *Eſt peccatum fragilitatis per impotentiam, ſimplicitatis, per ignorantiam, malignitatis, per invidentiam, hoc eſt, peccatum in Patrem, peccatum in Filium, peccatum in Spiritum Sanctum. B. Gregorius Kyrie eleiſon ad Miſſam cantari præcepit à Clero quod apud Græcos ab omni populo cantabatur.* This order our Booke followes, the Presbyter ſaying, let us pray: *Lord have mercy upon us, Chriſt have mercy upon us, Lord have mercy upon us.* For the language they will make no ſcruple, they keep latin words enough as obſcure as theſe Greeke ones, to wit, *Benedictus, Magnificat, Venite, &c.* *Andrews* in his Sermon of *Imaginations*, after the beginning, maintaines the lawfulneſſe of this practice, in theſe words. [Some will heare no Greeke or Latine, yet S. *Paul* feared not to uſe termes as ſtrange to the *Corinthians* as *Maranatha*, *Belial*, *Abba*, which eaſily he might

have

have expounded: but it liked him to retain his Libertie in this point.] Neither will the Papists stand much in this point to the Greek, for they grant that the Greeks themselves, pronounce these words in Latine. So *Albinus de celebratione Missæ, Kyrie eleison Latinè Græci, & Græcè Latini proferunt. Biblo. patr. auctar.* pag. 278. E.

7. After the *Introitus*, *Gloria Patri*, *Kyrie eleison* followes the *Confiteor*, where first the Priest confesseth his sinnes, and the people say, *Misereatur:* Then the people confesse their sinnes, and the Priest sayes, *Misereatur*, praying for Mercie and Absolution. This Confession is generall, no particular enumeration; it is only of Veniall sinnes, and the Absolution is not Sacramentall: for the particular Confession is in secret before the Masse, and to this auricular Confession, the Priest pronounceth the Sacramentall Absolution. *Innocen.* lib. 2. 13. *Pontifex de peccatis suis cum astantibus confitetur. Illud autem in hac confessione notandum est, quia non in specie sed in genere confitenda sunt peccata, quoniam ista confessio non est occulta sed manifesta*; To this *Durand* addes, that the Psalme of Confession was put in the Masse by Pope *Cœlestine*, *Rubrica de confessione*, *Heigams* exposition of the Masse. *cap.* 22 [As the Confession was generall, so the Absolution is general which the Priest gives only by way of Prayer,] and not of Sacrament, as that *ego te absolvo*, and extendeth it selfe no farther, than to the taking away of Veniall sinnes..] This he learned from *Hugo de Sancto Victore*, *fit communis confessio ut mundemur à peccatis venialibus, sine quibus communis vita non facilè ducitur.* Consider whether all these three parts may be said to be actually in our Booke; both the *Confiteor*, the *Misereatur*, and the Absolution, the *Confiteor* and the *Misereatur* is twice in the Masse, the Absolution but once, so is it with us. The Confession of sinnes in the Masse, is shorter, *confiteor quod peccavi nimis cogitatione, loquutione, & opere* which we say, not only thus shortly; [Wee acknowledge our manifold sinnes which wee have grievously committed, in thought, word, and deede.] But

7. The Confiteor.

in our first Confession, wee goe through all the tenne Commandments, and craves a *Misereatur* for every one of them.

And this forme of Confession wee have learned from the houres of the Virgin *Mary*, after the order of *Sarum*, printed at *Paris* 1533. where, after the Latine prayer is subjoyned a forme of Confession in English, going through all the 10. Commandments, & acknowledging the breach of everie one with this conclusion: [whereof I cry God mercy] that this our Confession is so generall, that it excludes mortall sinnes to the auricular confession before the Sacrament, I can hardly thinke: yet wee see that the Rubrick expresly calls this Confession generall: Also we know that the English Divines of the faction, doe now distinguish betwixt Mortall & Veniall sins, and that the speciall Confession whereto the Rubrick in the visitation of the sicke referres, is applyed now by them to an auricular Confession, to be made by all the Communicants before the Communion: However this double Confession of the Masse, and our double Confession, seemes to be really one.

8. The Misereatur.

8. As for the *Misereatur*, its one, word by word in both Bookes; for so the *Missall* of *Sarum. pag.* 141. *Misereatur vestri omnipotens Deus, & dimittat vobis omnia peccata vestra, liberet vos ob omni malo & confirmet in bono, & ad vitam perducat aternam, Amen.* This wee turne, [Almightie GOD have mercy upon you, pardon & deliver you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to everlasting life, through Iesus Christ our Lord, *Amen.*]

9. The Absolution.

9. The Absolution of the Priest in the Masse, and of the Priest in the Liturgie, differeth not in the matter; there it is, *deinde dicat sacerdos absolutionem & remissionem omnium peccatorum vestrorum, spatium verae pœnitentiæ & emendationem vitæ, gratiam & consolationem Sp. sancti tribuat vobis omnipotens & misericors Deus. Sciendum est quicunque sacerdos officium exequatur, semper Episcopus si præsens fuerit dicat absolutionem.* With us [then shall the Presbyter, or the Bishop being present, pronounce this Absolution

tion. Almightie GOD have mercy, &c.] Both the Absolutions are nought, but a prayer for Remiſſion. There is indeede in the *Confiteor* of *Sarum*, two clauſes about the Saints, which our Confeſſion wants; for it ſayes thus: *Confiteor Deo, beatæ Mariæ, omnibus ſanctis & vobis, quod peccavi nimis, precor ſanctam Mariam, omnes ſanctos Dei, & vos orate pro me*, the laſt clauſe of the prayer to *Mary* and the *Saints*, no marvell that our Booke leaves it out, for the Roman *Miſſall* hath put it out before us: See *fol.* 26. *Micrologus* alſo hath put it away in the Pariſh Edition of *Labigne*. 1609. In his 23 chap. Thus he recits that portion: *Confiteor Deo omnipotenti, iſtis Sanctis, & omnibus Sanctis, & tibi frater quia peccavi in cogitatione, loquutione, & opere, ideò precor te, ora pro me.* But our men will not care much, in their Confeſſion to put in both theſe clauſes. For as ſhall be ſhowen when we come to the Canon, they do defend the lawfulneſſe of praying to the Saints and Angels, yea they pray by the Merits of the Saints, to obtaine grace from GOD. So *Field* writes, but yee muſt remember it is a *poſthume appendix*, which the World ſaw not, till the 1628. When my Lord of *Canterbury* ſate in *London* and made that ſame yeere Biſhop *Andrewes* tell us many ſtrange tales after his death, as a little after Biſhop *Mountague* made Doctour *Overhall* after his death alſo ſpeake to the World, very uncouth language, as we ſhall heare hereafter.

10. The next part is the *Angelike-Hymne* which is in our Book, word by word: Thus ſpeakes the Prieſt after the order of *Sarum*: *Gloria in excelſis Deo, & in terra pax hominibus bonæ voluntatis, laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam Domine Deus Rex cœleſtis, Deus pater omnipotens, Domine fili unigenite* Ieſu Chriſte, *Domine Deus agnus Dei, filius Patris qui tollis peccata mundi, miſerere nobis, qui tollis peccata mundi ſuſcipe deprecationem noſtram, qui ſedes ad dextram patris, miſerere nobis, quoniam tu ſolus ſanctus, tu ſolus Dominus, tu ſolus altiſſimus* Ieſu Chriſte *cum S. Spiritu in gloria Dei Patris, Amen.* Conferre this with

10. The Angelike hymne.

with our Booke, you will finde it transſlated to a Letter. This piece of the Maſſe, is a patch of many hands; the firſt words of it are Scripture, the words of the Angel in Chriſts nativitie. This was put in the Maſſe, as *Albinus* alleages, by *Teleſphorus*, and was ordained to be ſung every Sunday by *Symmachus* long thereafter; the reſt of theſe words after the Angels words, are aſcribed to *Hilarie*, but this *Albinus* proves by no authoritie, and himſelfe lived in ſo late and fabulous a time, that we may not leane to his writ. It is confeſſed that a number of the Churches hymnes, which uſed to be aſcribed to *Hilarie* and *Ambroſe*, are the fruit of dull and baſe Spirits, many hundred yeares after the death of theſe Fathers. The words of *Alcuin* are; *Teleſphorus natione Græcus ex anachoreta, conſtituit ut hymnus diceretur Angelicus (ante ſacrificium ad Miſſam nocturnam natalis Domini*, as *Innocent* comments it) *Symmachus poſt Teleſphorum quadrageſimus quintus conſtituit, ut omni die Dominico & natalitijs Martyrum idem hymnus diceretur. Auct. Bibl. patr. p.276. E. Incipit ſacerdos hymnum ab Angelis decantatum, ſed à beato Hilario Pictavienſi poſteà auctum & conſummatum, & hoc ipſum ad imitationem Angelorum*: From this place this tale by the reſt of the Rationaliſts, is chanted and rechanted, according to their cuſtome of tranſcribing one anothers words, with diſſimulation of their Authors. *Innocentius* puts to this addition, that the Prieſt in this Song repreſents the Angels, yea, Chriſt the great Angel, *Mox ſequitur hymnus Angelicus, quem ille primus inchoando pronunciat qui Angelum magni conſilij repræſentat*. This *Durand* and the reſt of the later takes from *Innocents* hand. In this hymne the *Miſſall* makes mention of *Marie*, but neither for invocation nor adoration, and ſo our men will make no bones of that commemoration.

11. The Salutation. The next part is the Salutation which *Sarum* fol. 143. thus expreſſes [*vertat ſe ſacerdos ad populum, dicens, Dominus vobiſcum, & chorus reſpondeat, & cum Spiritu tuo*] Our Booke hath it thus [the Presbyter with a loud voyce pronouncing, the Lord be with you. *Anſwer*, and with thy Spirit.] The words of this Salutation, the people may

may not utter, no not the Deacon, and *Durand* gives a good reaſon in *Rubrica de Salutatione, Lib.4.* [*Sane Diaconus non dicit Dominus vobiſcum per horas eò quòd non ita gerit perſonam Chriſti ſicut ſacerdos, qui eâ in perſona Chriſti utitur.*] Howſoever it ſeemes a mocking of God and man, that this ſalutation of the people ſhould bee uſed where no people is, and *Innocent*, beſides many other Popiſh writers, doth confeſſe the acts of the Church, which are yet extant in the diſtinction of conſecration, never to ſay this part of the Maſſe but where the people at leaſt two perſons are with the Prieſt, yet now it is otherwiſe reſolved from P. *Damianus* reaſons, that the Prieſt in his chamber alone may well ſay *Dominus vobiſcum* albeit none be with him, becauſe hee muſt ſay no other prayers than theſe which are in the forme appointed by the Church, which muſt be inviolably kept without any change, alſo in that his *penſum* which for the Church he ſayes to God, the whole Church with whom he is one in faith, is ſuppoſed to bee preſent, and to reape the benefit of his prayer; ſo ſpeakes he in his treatiſe of *Dominus vobiſcum. c. 7.* [*Eccleſiaſticæ traditionis regulam ſive ſoli, ſive cum pluribus uniformiter obſervate, ſi enim Doctores Eccleſiæ id expedire decernerent in Eccleſiaſticis officijs, alium multis ordinem tradidiſſent, ſed unum contenti remotâ diverſitate compoſuere, unum nos docuerunt ordinem inviolabili ſemper obſervatione tenere, providerunt enim quia quicquid in divinis obſequijs à quolibet Eccleſiæ membro reverenter offertur, id etiam fide & devotione cunctorum univerſaliter exhibetur.*] Which moſt idle ſuperſtition our Booke ſeemes to approve, for the firſt Rubricke obliges every Presbyter to ſay the morning prayers, whereof *Dominus vobiſcum* is a part, and gives liberty to ſay it in private in their ſecret chamber, as well as in publike in their families or Church.

In the peoples anſwer, *and with thy Spirit*; their meaning is that God may direct the Prieſts minde, that hee may have an intention to pray, and to conſecrate the ſacrifice, elſe their prayers would not bee accepted, nor the hoſte be traſubſtantiated; for this ſee *Durand Lib. 4.*

fol. [*Hac reſponſione populus ſe refert ſolùm ad actionem immolationis, ad quam ſacerdos accedit, & in qua per Spiritum totaliter elevatus, & ab omni terrenitate prorſus abſtractus eſſe debet.*] For this ſalutation no author in the time of purer antiquity can be alleaged, *Bellarmines* eldeſt citations are but traſh in the late and corrupter times.

12. The Oremus.

12. The laſt part of the preparation is the *Oremus*, the poſterior Collects that ſtand before the Epiſtle, of this more or fewer may be uſed at the Prieſts diſcretion, one, three, five, ſeven, keeping alwaies an unequall number. [*Sacerdotes in Miſſa ſeptenarium numerum non excedant, nã Chriſtus ſeptem petitionibus omnia corporis & animæ neceſſaria comprehendit, quia verò Deus numero impari gaudet ſum moperè, quidam obſervant ut impares dicant orationes in Miſſa vel unam, vel tres, vel quinque, vel ſeptem, unam vel tres propter unitatis Sacramentum vel Trinitatis myſterium*] This we obſerve, for at the beginning wee uſe after the *Pater Noſter* but one, and that word by word from the Maſſe, here before the Epiſtle we uſe three. The firſt is that of the day. which for common is word by word from *Sarum*, as we ſhall ſee in due time; for the preſent take but one exãple. In the day of *Epiphany*, ſee if our Collect before the Epiſtle be not the Engliſh of this *Oremus*. [*Deus qui hodierno die unigenitum tuum gentibus ſtellâ revelâſti, concede propitius, ut qui jam te ex fide cognovimus uſque ad contemplandam ſpeciem tuæ celſitudinis perducamur per eundem Dominum, &c.*] The other two are for the King according to the patterne of *Sarum* alſo, there is nought in them which a Papiſt will not ſubſcribe to ſee their *Oremus in Sarum, concluſiones Miſſarum.* [*Da quæſumus omnipotens Deus famulo tuo Regi noſtro ſalutem mentis & corporis, ut bonis operibus inhærendo, tuæ ſemper virtutis mereatur protectione defendi, per eundem Dominum noſtrum Ieſum Chriſtum, Amen.*

Chap. III.

Proving the Inſtruction or ſecond part of the Maſſe with all the particular portions thereof, to wit, the Epiſtle, Goſpel, Homilie, Credo, tractus, Gradual, ſequentia, to be in our Booke either actually or virtually.

The Eight parts of the Inſtruction, are to be found in our Booke.

THe ſecond part of the Maſſe, which *Aquinas* and others after him call the Inſtruction, is ſubdivided into eight portions, the firſt foure onely principall are the Epiſtle, Goſpel, Creede, and Homilie, thes wee have all from the Maſſe: the next foure are leſſe principall and of ſmall conſideration, to wit, the Graduall, Halelujah, tractus, and ſequentia, theſe the Papiſts will diſpenſe with, though they bee left out, and out Book-men may not oppoſe, though they be put in, but let us goe through all the eight in order.

1. The Epiſtle.

The firſt is the Epiſtle, the putting of this peece in the Maſſe is aſcribed to Pope *Alexander*, and *Damaſus*, ſo *Gemma Animæ. cap.* 88. [*Epiſtolam & Evangelium Alexander Papa ad Miſſam legi inſtituit, Hieronymus autem Presbyter Lectionarium, & Evangeliarium, ut hodiè habet Eccleſia, collegit, ſed Damaſus Papa, ut nunc moris eſt, legi cenſuit:*] but who ever have put the Epiſtle in the Maſſe it ſeemes incredible, that the abuſes of the Epiſtle, which this day are in the Maſſe, and in our Booke from it, can have any very ancient, or yet very judicious authour. Why againſt the order of the New Teſtament are the Epiſtles ſet before the Goſpel, the reaſon which the Rationaliſts give, is that the Epiſtles are baſer then the Goſpel, *Alcuin* indeed denies this, but *Walafridus* and the reſt after him avow it: alſo becauſe that the Epiſtle hath the office of *John* the Baptiſt, making way for the Goſpel of Chriſt, they containe morall inſtructions, and are but like to the Law, and ſo their doctrine is of leſſe worth then the doctrine of the Goſpel: the Epiſtle is read by a Subdeacon in a lower place, the people

ſitting; but the Goſpel muſt bee read at leaſt by a Deacon in a high place all reverently ſtanding, ſee *Innoc. Lib.* 3. *c.* 29. *Durand, Lib.* 4. *fol.* 53. I cite but one paſſage of *Rupertus de divinis officijs. Lib.* 1. *c.* 32. [*Epiſtola vox legis eſt ſuam in Ioanne imperfectionem profitentis, & ad perfectionem Evangelicam ſuos auditores tranſmittentis. Quam vis autem ſæpè de Apoſtolicis ſumatur literis, tamen in eo gradu eſt, ac ſi ſemper de lege ſit ac Prophetis, ſemper enim moralitatem vitámque activam magis quàm contemplativæ ſublimitatem, quæ in Evangelio radiat, inſtruit. Igitur morale Legis officium agit Epiſtola, tantum diſtans ab eo quod in officio Miſſæ præcedit ſancto Evangelio, quantum ſervus à Domino, præco à judice, legatus ab eo qui miſit illum, quapropter cum legitur non injuriâ ſedemus, cum tamen ſanctum Evangelium audimus demiſſis reverenter aſpectibus ſicunt Domino noſtro aſſiſtimus.*

Another evident abuſe there is, that in the Maſſe and our Booke, the Acts of the Apoſtles, the Revelation, the Prophets, any booke of the old Teſtament ſhould bee called the Epiſtle except onely the five bookes of *Moſes*. *Walafridus* points at the noveltie of this corruption in theſe words, *cap.* 22. [*Videtur autem non alias lectiones ante Evangelium fuiſſe tunc poſitas, niſi tantùm Apoſtoli Pauli quod S. Damaſus Papa ad Hieronymum ſcribens oſtendit, & fortaſſe inprimis ſolius Pauli lectiones eo loco legebantur, poſteà autem omnibus latius augmentatis aliæ lectiones non tantùm de Novo, verùm etiam de veteri intermixtæ ſunt Teſtamento.* To this *Durandus* addes, *Epiſtola tamen non legitur de quinque libris Moſis, quia in illis temporalia promittebantur, fol.* 53.

A third abuſe in the Epiſtle is, that never a full paſſage is read but a ſhread, beginning after the beginning of a Chapter, and cutting before the end, chuſing out parts moſt impertinent for the purpoſe, and very oft directed to colour ſome idle or ſuperſtitious conceit: To theſe and other ſuch faults, the Epiſtles of our booke are ſubject, as well as theſe of the Maſſe; for commonly in both bookes, the ſame paſſages of Scripture are ſet downe for Epiſtles, as on S. *Stephens* day the ſeventh of the *Acts*, upon

upon *Innocents* day the 14. of the *Revelations*, 1. of Lent, 2. of *Ioel*, the Tuesday before *Easters*, the 50. of *Isaiah*.

The next portion of the instruction is the Gospel, here we follow the paterne of *Sarum* as much as in the Epistles, as the *Missals* reade the Gospels without any order, but that which the sole pleasure of some Popes in the latter times hath given to them, beginning at the end of a booke, at the midst of a Chapter, ending with the beginning of a booke, looping every day heere and there without any reason or example of antiquity which can be shewne, so does our Booke follow precisely, looke for example the first foure Sundayes in *Advent*, wherein the first Sunday our Gospel is *Mat.* 21. *v.* 1. in the second, chap. 21. *vers.* 25. in the 3. *Matth.* 11. *vers.* 2. in the 4. *Iohn* 1. *vers.* 19. of such coursing what reason can be given, but a conformity with *Sarum* in times of Popery. The second is the Gospel.

As in the matter of our Gospel we follow the *Missall*, so in our formes. The Epistle was contumeliously debased, but the Gospel is superstitiously exalted, *Rupertus Lib.* 1. *c.* 37. and from him *Durand*, *Evangelium principale est omnium quæ dicuntur ad Missæ officium, sicut enim caput præeminet corpori, & illi cætera membra subserviunt, sic Evangelium toti officio præeminet.* For this cause Pope *Anastasius* ordained, that when the Gospel was in reading, all should stand on their feet, and that with their head and eyes bowed to the ground for reverence. *Anastasius Papa decrevit ut dum Evangelium legitur, nullus sedeat*: Also the people must say before the Gospel *Gloria tibi Domine*, and after it is ended, they must say *Deo gratias*: The reasons see in *Durand*, *Lib.* 4. *fol.* 59. This we are injoyned twise, least we should forget it, both at the Communion, and in the Collects, Epistles, and Gospels for the whole yeere, we get leave to sit at the Epistle, to be silent when it beginnes, and silent when it ends, but all the time of the Gospel we must stand, and use our exclamations both at the beginning and end of it.

The Booke of the Gospel must stand upon the Altar to signifie that with the preaching of the Gospel ever

muſt be conjoyned the ſacrifice of the Altar, and when it is to be read, the Deacon muſt come, and lift the booke from the Altar, to ſignifie that the ſenſe of holy Scriptures muſt be taken alone from the warrant of the holy Church, ſee *Heigam. pag.* 122. In the ceremonies and ſignifications it ſeemes we muſt agree with Rome, for wee ſee that among the decent furniture wherewith our Altar is adorned, the text of the Goſpel is a chiefe part, alſo the neceſſity of the Altars and ſacrifices, where ever the Goſpel is preached, and the taking of the ſenſe of Scripture from the hand of the Church, yee may ſee expreſſe paſſages from *Heylen*, *Montagn*, and *White*, in *Canterbury*-ſelfe-conviction.

Farther, when the Deacon hath lifted the text of the Goſpel from the Altar, hee gives it to the Subdeacon to carry at his backe, two waxe candles are lifted from the Altar by two Acolytes, to bee carried burning before him ſo long as the Goſpel is in reading, the croſſe or crucifix is alſo on Feſtivall dayes carried before the Goſpel, alſo a Cenſer with fire and Incenſe, the booke is croſſed, and perfumed, and when the leſſon is ended, the Booke by the Deacon is kiſſed, the reaſon of all theſe ceremonies, ſee in the forenamed places of *Durand* and *Innocent*, from none of theſe ſuperſtitions we can be long ſecured: Our Deacons are begun already to bee conſecrate, the chiefe part of their office is their Service at the Sacrament, and their reading of Scripture; the orders of Subdeacon and Acolytes are proclaimed to be convenient, if the Church had maintenance for them, by *Andrewes*: the wax Candles are ſtanding on the Altars already: the ſilver Crucifix is avowed by *Pocklington* to have a meet ſtanding upon the ſame Altar; the croſſings and perfumings and lights are maintained by *Andrewes*, as *Canterbury* ſets him forth, the kiſſing of the Booke is now daily practiſed.

3. The Creed of *Conſtantinople*.

The third portion of the inſtruction is the Creede of *Conſtantinople*, *Credo in unum*, *&c.* This is put in the Maſſe by Pope *Mark* according to *Durand*, or by Pope *Damaſus* according to *Innocentius*, *Damaſus Papa conſtituit, ut ſymbolum*

lum cantaretur ad Miſſam, Lib. 2. c. 49. or rather it was put in the Maſſe long thereafter, for *Walafridus* tells that the Latines learned this part of the Maſſe from the Grecians, and that after the Councell of *Conſtantinople, cap. 22.* This *Bellarmine* approves *de Miſſa, Lib. 2. c. 17.* as alſo *Walafridus* addition, that the *French* and *Dutch* Church received not this part of the Maſſe, till the dayes of *Charlemaine* and that through the occaſion of the hereſies of *Felix.*

This part of the Maſſe wee have word by word from the *Miſſall* of *Sarum, fol.* 143. yea, the Romiſh ceremonies about it, put out of the Engliſh Liturgie, wee ſeeme to reſume, the Engliſh ſayes no more, but that the Creede ſhall follow the Goſpel; the reaſon of which order the Rationaliſts give at length, but our Rubricke before the Creede ſayes farther, to wit, this Creede ſhall be ſaid or ſung all reverently ſtanding up, importing firſt that at the reciting of the Creede of *Conſtantinople*, not that of *Nice*, nor that of the Apoſtles, we muſt uſe much more reverence, then at the reciting of the Epiſtles of the Apoſtles, or writings of the Prophets, even the ſame reverence wee uſe at the reading of the Goſpell, of this *Durand* gives a good reaſon; [*Quia ſymbolum verbum eſt Evangelicum, ideò ſtando illud audire, ſicut & Evangelium debemus, Lib. 4. fol. 60. col. 3.*] Next our Booke imports the ſinging of the Creede, and that according to the reaſons of the Maſſe, which at this place takes rather in that of *Conſtantinople*, then the Creede of the Apoſtles or of *Nice*, becauſe it agrees better to the ſong by muſicall voices or inſtruments then theſe; ſo ſpeakes *Walafridus, c. 22.* [*Et notandum, Græcos illud ſymbolum, quod nos ad imitationẽ eorum intra Miſſas adſumimus potiùs quàm alia in cantilenæ dulcedinẽ ideò tranſtuliſſe, quia Conſtantinopolitani Concilij proprium eſt, & fortaſſe aptius videbatur modulis ſonorum quam Nicenum, quod tempore prius eſt*] Thirdly, the ſaying or ſinging of the Creede is given in our Booke, neither to the Prieſt, nor to the people, as the Goſpel immediately before was injoyned to bee read only by the Prieſt, and the acclamations to be ſaid onely by the

the people, but the Creede is to bee ſaid neither by the Prieſt, nor by the people, but it is to bee begun by the Prieſt, and to be ſung through by the Quiriſters, for the myſterious reaſons ye may ſee in *Durandus*: after the Creede is ſung, the Prieſt bowing downe kiſſes the Altar as we have in *Heigam. pag.* 162. This ceremonie *Heylen* in his Epiſtle to the King before his *antidotum* commends in the perſon of theſe, who did fall downe and reverence with affectionate kiſſing of the Altar.

4. The Predication. The fourth part of the inſtruction is the predication, this was a principall part of the Sacrament, which was much regarded not onely by the auncients, as wee may ſee in the order of celebration ſet downe by *Iuſtine Martyr*, and *Dionyſius Areopagita*, as alſo in manifold Sermons yet extant of *Cyprian*, *Baſile*, *Ambroſe*, *Auguſtine*, and others, which they delivered at ſuch occaſions, but even in the later times in the ſecond Councell of *Toledo*. *c.* 2. and the firſt of *Lateran*, *c.* 10. where ſtrict order is taken for Preaching of the word, that is, as the place makes cleare for the expoſition and application of the Scriptures before read to the reproofe, inſtruction, comfort, admonition of the people, as their preſent ſtate did require. This part of the Maſſe is acknowledged by *Durand*, *Lib.* 4. *fol.* 224. *col.* 2. yea, in the Roman pontifical there are ſundry rubricks ſpent upon it, among the reſt we have theſe words, *fol.* 224. *col.* 4. *Si autem poſt Evangelium ut plerumque fit in curia ſit prædicandum, Pontifex ſedet & accipit mitram à Diacono, tum ille qui eſt prædicaturus accedit ad eum, & pontifex benedicens ei, dicit, Dominus ſit in corde tuo, & in labijs tuis ut dignè & fructuoſe annuncies verba ſancta ſua, tum ſurgit prædicator & accedit ad pulpitum & exequitur officiũ finit à prædicatione expectat in pulpito prædicator, &c.* It is moſt cleare that in all antiquity, to the very lateſt and moſt corrupt times, the care not of reading only, but preaching was ſeriouſly recommended to all Biſhops and Presbyters, as we may ſee in their orders of conſecration yet ſtanding in the Pontificall, yet at laſt the ignorance and careleſneſſe of the Clergy grew ſo great, that this duty was all utterly neglected for ſundry

ages,

ages, as we may ſee acknowledged by the *Councell of Trent*, the hiſtory of it printed at *London* in *Italian*, *fo.* 165. ſo in the Miſſals of *Sarum*, this part of the Maſſe is omitted, and how ever the Engliſh Rubrick have an expreſſe command for a Sermon, *Evangelio lecto ſequitur concio*, and the very *Councell of Trent* have ſtrict acts for reforming the old neglect of Sermons, injoyning to the B. himſelfe, let be to other Presbyters the dutie of preaching, at leaſt every Sunday, and all holy dayes, as the chiefe part of the Epiſcopall office, to feed the Soules of their flock with the bread of the Word preached; yet our Booke ſeems to like better of the old order of *Sarum*, which according to the cuſtome of theſe dark times, did neglect Sermons, ſo our Rubrick is conceived, [*After the Creed if there be no Sermon*] directly abſteining to give any injunction for Sermon at the Communion. How great enemies our Bookmen are to Sermons, it is ſhewen at large in the *Canterb. ſelf-conviction*. The Papiſts even at *Trent* makes it needfull to preach every Sabbath; yea the Popiſh Princes this day, who have any taſte of devotion, be their affaires never ſo weightie, will have two Sermons every Sabbath; ſo we ſee in the life of the late Emperour *Ferdinand*; but our men at moſt will admit but of one, yea, they thinke that one in a moneth is enough, and all that their Canons doe require, and that one muſt be very ſhort, without any prayer either before or after. What ſpite they carry at the preaching which this day is uſed in *England*, may be ſeene in the words which *Canterbury* makes *Andrewes* uſe after his death, and which himſelfe uſeth before the Starre Chamber in his late Speech; yea, theſe men are now brought to avow in Print the great expediency to put downe preaching, by bringing us back to that order which was uſed in *England* in the time of Popery, where the want of our preſent kinde of preaching, did keepe the people in their ancient ſimplicitie, and ſo in that old laudable integritie and devotion; ſee paſſages for all this in the *Self-conviction*.

As for the Homilies which are ordained to be read in

place of Sermons, their forme is taken from the *Roman Breviarie*, which after the reading of the Leſſons from Scripture, ordaines the reading of many Homilies; the *Engliſh* Liturgie alſo permits the reading of Homilies, printed by the Reformers of Religion, in theſe places of the Land, where maintenance cannot be had for a preaching Miniſter; but here our Booke ſeemes to be worſe than either the *Roman Breviary*, or the *Engliſh* Liturgie; for the Homilies which are in the *Breviary*, were compoſed of old by the ancient Fathers, and theſe Homilies of *England* are moſt orthodox, and compoſed by the moſt ſound Fathers of that Church ſince the Reformation; but our Homilies which we are obliged to receive are not yet extant, and the compoſition of them, as of all our Books is committed to the hands of that faction, who of late in their printed Sermons, have vented all the points of Arminianiſme, and the farre moſt and groſſeſt poynts of Popery, if not all without any exception, as the *Self-conviction* makes good; when they have ſtuffed their Homilies ſo full as they thinke good, of Arminianiſme and Popery, we muſt approve, ſubſcribe, and uſe them daily, as the publike doctrine of our Church, or elſe be excommunicate as rebellious ſchiſmaticks without any remedy; for the compoſers of theſe Homilies take to themſelves in this act the title and authoritie of our Church repreſentative, whoſe dictates muſt be embraced under the higheſt paines both civill and ſpirituall. Yea, beſide the burthen of Homilies, it ſeemes we muſt lay downe our back to beare the Legends alſo, whether they be of gold, or of lead, or of droſſe; for as the *Breviary* puts their fabulous Legends and Martyrologies at the back of their Homilies, ſo our Bookmen are beginning to print the great conveniency of reading in the Church to the people the lives and hiſtories of the Martyrs, ſee *Quares*.

The foure leſſe principal parts of the Inſtruction.

As for the foure leſſe principall parts of the Inſtruction, to wit, the Graduall, Halelujah, *tractus*, and *ſequentia*, which are ſung betwixt the Epiſtle and the Goſpell, the Papiſts will grant that they are put in onely of late,

to

to hold up the muſicall harmony, and ſo may well be omitted, yea, they are diſcharged by the *Councell of Toledo*, and came in only by cuſtome; heare *Walafridus* Confeſſion of the Graduall and Halelujah, as for the *tractus & ſequentia*, they were not heard of even in his dayes, *cap.* 22. [*Reſponſoria & halelujah quæ ante Evangelium cantantur, deinde adjuncta videntur & prohibita canonibus Hiſpanorum, in illis enim jubetur ne aliquis hymnus inter lectionem Apoſtolicam & Evangelium in ordine Miſſæ ponatur, ex quo intelligitur id aliquos tentaſſe tunc temporis, ſed propter novitatem rei ſtudium eorum non fuiſſe receptum, quod tamen poſtea uſu Romano commendatum ad omnes Latinorum pervenit Eccleſias*] This *Bellarmine* cannot deny, *de Miſſa, l.* 2. *c.* 17. yea all the foure parts are of ſo ſmall importance, that the Papiſts themſelves would be quit of them; ſo ſpeaks *Spalato* of them as they ſtand in the *Breviary, l.* 7. *c.* 12. *art.* 96. [*Antiphonæ, reſponſoria, verſiculi & ejuſmodi minuta, quæ ut puto, cantus & modulationis gratia intermiſceri lectioni ſolita fuerunt ad tollendum faſtidium ubi Muſicæ locus non eſt, non videntur neceſſaria, impediunt enim curſum piæ & utilis lectionis*] This *Spalato* did learne from Cardinall *Quignonius*, who did print the ſame adviſe with the good liking both of Pope *Paul* the third and *Clement* the ſeventh. The Cardinalls words are theſe in *Spalatoes* next ſection, giving a reaſon why in his *Breviary* he put out all theſe foure things which were in uſe to be ſung betwixt the Epiſtle and the Goſpel [*Verſiculos reſponſoria & capitula omittere idcirco viſum eſt, quoniam cum introducta ſint ad cantus potiſſimum modulandos, & legentes ſæpè morentur, cum moleſtia quæritandi locum, relinquere voluimus, nec enim ad precandum cuncta ſalubria & utilia congeri debent ne clerici graventur iniquiori pondere*] yee ſee how with the Pope and Cardinalls good leave, we may leave out of our Book all theſe particles in hand.

But ſuppoſe that the Pope this day would be more preciſe, and require ſtrictly the uſe of them all, our men would eaſily yeeld to this his rigorous importunitie; for conſider, if in all theſe foure parts of the Maſſe there be any thing which their ſtomacks could not well digeſt, 1. The Graduall.

the graduall or reſponſory is nought but two verſes of a Pſalme ſung on the gradus or ſteps of the Altar, the firſt by two Queriſter boyes in their Surplices, the other in way of anſwer by the whole Quire, as we ſee on the firſt Sunday of Advent, where the graduall is the third verſe of the 25 Pſalme, *Univerſi qui te exſpectant non confundentur Domine*, the Verſicle reſponſory to this is the fourth verſe, *Vias tuas Domine notas fac mihi & ſemitas tuas edoce me.*

2. The Halelujah. The Halelujah is nought but this Hebrew ſentence, which we reade oft in Scripture, uſed on feſtivall dayes.

3. The *tractus.* The *tractus* is but a line of other Scriptures, which on faſting dayes in times of ſorrow is put in the place of Halelujah and ſung *tractim* heavily, laſerly, in ſad, grave, and long notes, as the firſt Sunday of Lent the *tractus* is the firſt verſe of the 91 Pſalme, *Qui habitat in adjutorio altiſſimi in protectione Dei cœli commorabitur.* The verſicle or reſponſory, is the ſecond verſe of that ſame Pſalme, *Dicet Domino ſuſceptor meus es tu & refugium meum Deus meus, ſperabo in eum.*

4. The *ſequentia.* The *ſequentia* or *proſa*, is a ſong of praiſe put at the back of Halelujah, a long rithme in proſe uſed at ſome few high feſtivals, invented firſt by *Nocherius* a dutch Abbot, and put in the Maſſe by Pope *Nicolaus*, as *Durand* tells us. *l.* 4. *fol.* 56. *col.* 3. Here is nothing which our men will oppoſe, as in that famous ſequency of Pentecoſt *S. Spiritus adſit nobis gratia, quæ corda noſtra ſibi faciat habitacula, expulſis inde cunctis vitijs ſpiritalibus &c.* In ſome of their ſequencies, I grant, there are contained praiſes of the B. Virgin and other Saints, but no wayes ſo groſſe as theſe which followes in the Canon, and are defended by our men as lawfull, as ſhortly wee ſhall heare: So then the foure little and leſſe principall parts of the Inſtruction, will not be refuſed by us upon any reaſon, if wee keepe the grounds of our Book, when ever it ſhall be the will of our Clergy to put them in, with the other foure large and principall parts of the ſame Inſtruction.

CHAP.

Chap. IV.

Concerning the Offertory and Exhortations.

HAving gone thorow the two first members of the Masse, the Preparation and Instruction, and the twelve portions of the first, with the eight portions of the second, and so the first twentie parts of the Masse as it lyes in the old *Missall* of *Sarum*, and having shewed how that all the principall of these twenty parts are actually in our Book, and the rest to the very least virtually, we come now to the *Offertory*, this in the Masse followes the Gospell and the Creed; the reason of the connexion Pope *Innocent* gives it in these words, *Ordo conveniens est ut post prædicationem Evangelij sequatur fides in corde, laus in ore, fructus in opere; fides in symbolo, laus in offertorio, fructus in sacrificio, quapropter offerenda cantatur, quia sacrificium laudis offertur. Mysteriorum missæ, l. 4. c. 53.* These words *Durand* transcribes. This order our Book followes precisely, after the Creed shall follow the Homily, and after it the Presbyter shall earnestly exhort the people to remember the poore, saying or singing these sentences. The Offertory.

This part of the Masse was not in use in the primitive Church, so does *Walafridus* testifie, *c. 22. Offertorium quod inter offerendum cantatur, quamvis à prioris populi consuetudine in usum Christianorum venisse dicatur, tamen quis specialiter addiderit officijs nostris apertè non legimus cum verè credamus priscis temporibus patres sanctos silentio obtulisse vel communicasse quod etiam sabbatho Paschæ nos hactenus observamus, sed sicut supra dictum est, diversis modis & partibus per tempora decus processit Ecclesiæ & usq; in finem augeri non desinet.* That this was a part of the Masse which of late times had been put in, wherewith antiquitie was not acquainted, *Berno* confesses in the very same words of *Strabo*. *Honorius* gives the invention of this portion to *Gregory* the father of many moe innovations of the Church, *Gemma animæ, l. 188. Offertorium Gregorius*

Papa compoſuit, & ad Miſſam cantari ſtatuit, This is ſaid not onely of the ſinging and muſick of the Offertory, but of the compoſition of the very matter of it, we grant long before the cuſtome was to make offrings or publike gifts of bread and wine, and yet never before the old *Agapæ* were aboliſhed, which were in uſe after *Tertullians* dayes, but we ſay withall, that the Offertory as it is now in the Maſſe, and as our Book tranſlates it hence, ſeemes to be an invention farre later than *Gregorius* dayes; for in his dayes that Canon of the third Councell of Carthage, which we ſee ſtanding in the *decret de conſecrat. 2. Can. in Sacramento,* or rather that fift of the Canons called Apoſtolick, injoyning nothing to be brought to the Table but bread and wine, and all other gifts to be brought to the houſe of the Biſhop, theſe Canons were then in uſe, no moneys then were ſet on the Table by the hand of the Prieſt; that it was ſo the Roman order puts it out of queſtion, this order is not alleadged to be compoſed before *Gregory*, yea the barbariſmes of it will make it many ages later, and yet even in it no money offered, onely bread and wine, out of the which the elements for the Sacrament were taken. The firſt that ſeemes to have admitted the offering of money at the Altar, expreſly againſt the old Canons and cuſtomes, ſeemes to have bin that good man *Hildebrand, Gregory the 7.* for to him does the Canon Law *de conſecrat. diſt. 1.* aſcribe the Canon, (*Omnis Chriſtianus*) injoyning all Chriſtians to bring ſome thing to offer when they come to the Maſſe, drawing that which before was onely bread and wine to *aliquid,* money, or what ever might be for the uſe of the poore Prieſt; but what ever Pope hath been the inventor of this kinde of Offertory, which this day ſtands in the *Miſſall* and in our Book, it is one of the Jewiſh ceremonies, if we will beleeve *Durand, l. 4. fol. 65. Ritus igitur ſynagogæ tranſivit in religionem Eccleſiæ & ſacrificia carnalis populi tranſlata ſunt in obſervantiam populi ſpiritualis.*

The firſt part of the Offertory.

This Offertory may be ſubdivided in foure portions, the firſt is paſſages of Scriptures ſung or ſaid for the encouragement of the people to contribute: In this portion

on our Book ſeemes to goe beyond the *Miſſall* in corruption in three reſpects; firſt, in the needleſſe multiplication of paſſages to the number of ſixteene, recommending in the poſterior Rubrick the ſaying not onely one of them, but of them all, whereas the *Miſſall* eſchewing here tediouſneſſe, beſide its cuſtome, is content with one paſſage alone, as *Durand* remarks, *l.* 4. *fol.* 62. Secondly, the paſſages of the *Miſſall* doe no wayes ſavour, for the farre moſt part of a Legall, Jewiſh, or any proper Oblation, neither does the Engliſh paſſages looke that way, but the paſſages which our Book here doth uſe, as may be ſeene in the firſt five, ſet in the forefront, all out of the old Teſtament, carries directly to a legall oblation. Thirdly, how ever the avarice of the Romiſh Clergy be notorious, and their purpoſe in this part of the Maſſe to draw money from the people to their owne purſes be well knowne, yet they are not ſo impudent as to make a profeſſion in their Booke of ſuch a baſe deſigne, but our men think no ſhame to avow their deſigne, to intervert the peoples oblations, and to ſpoyle the poore of their almes, for all the Scriptures which are ſaid for the Offertory, where one is for an almes to the poore, three are expreſly directed for a gift to the Church and the Prieſt, however ſome of the ſame Scriptures be uſed in the Engliſh, yet all their Rubricks hinder this abuſe and miſapplication, and doe not permit the Clergie to take up for themſelves what was given onely for the poore, but our Rubrick is expreſſe for the giving of the one half to the Presbyter, and the other half to any pious or charitable uſe that the Prieſt thinks meeteſt, the Church fabrick, or what elſe, though the poore ſhould ſterve.

The ſecond portion of the Offertory, is the offering up to God the moneys given by the people, this I thinke is the daily practice of the Maſſe Prieſt, yet I find not any thing in the *Miſſall*, or Expoſitors of it old or new except ſome thing in *Durand*, which looks that way, the Engliſh Book hath nothing of this, but all which is given is directed as a ſimple almes to be put in the poore mans box, and without further ceremony for the poores The ſecond part of the Offertory.

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uſe alone, but our Book here hath a faire and cleare Jewiſh peace offering; for as the people under the Law did give their offering not to God directly, but firſt to the Prieſt, and he did not offer it to God but upon the Altar, ſo here the Deacon having taken the oblations from the people gives them in their name to the Prieſt, and he ſets them upon the Altar or Table there to be preſented before God, this ceremony is borrowed from the *Miſſall* by way of analogie, for there the plate with the offering of the bread muſt be preſented by the Deacon to the Prieſt, and he muſt place it before God on the Altar. Take it in *Durands* words, *l.* 4. *fol.* 64. *Subſequenter Diaconus ipſe patinam cum hoſtia Pontifici repræſentat, & Pontifex ſeu ſacerdos hoſtiam collocat ſuper altare.* The myſteries hid in theſe actions ſee in the place, onely he ſhewes a reaſon why it is neceſſary that the Deacon muſt put theſe oblations in the holy hands of the Presbyter, *fol.* 66. *Sacerdos oblationes manu tangit repræſentans illud, Levit.* 1. & 4. *ponetq; manus ſuper caput hoſtiæ & acceptabilis erit & in expiationem proficiens.*

The third part of the Offertory.

The third and maine portion of the Offertory, is the placing of the bread and wine upon the Altar, the offering of them up to God, even before the conſecration with certaine prayers to be a peace offering, that ſo they may be fitted for the matter of the Propitiatory ſacrifice following; of this oblation thus ſpeaks *Heigam, p.* 175. [The Prieſt having placed the bread and wine in a readineſſe to be conſecrate, he requireth the holy Trinitie to accept his oblation] and *Bellarmine de Miſſa, l.* 2. *c.* 17. *Illa prior oblatio præparatio fuit ad poſteriorem oblationem in qua proprie ſacrificium conſiſtit, quapropter rectè dicitur præparatum ſacrificium quando materia ſacranda Deo per quandam oblationem eſt dedicata.*

To this offering of the bread and wine on the Altar the Romiſh Church in the late and worſt times detorted all what was ſaid in a good ſenſe of the peoples offerings, in this they put the maine part of their Offertory, almoſt neglecting all other things to which the terme of offering was wont to be applyed, and by this offering made

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way for that more wicked oblation which follows in the Canon; the Church of *England* deteſting this abuſe plucked it up by the root and put it far away from their Booke, but our men have put it on us in expreſſe termes and in ſuch a place that the ſubſequent prayer for the Church muſt mainly be applyed to it [and the Presbyter ſhall then offer up and place the bread and wine upon the Lords Table that it may be ready for this ſervice (or on the Altar that it may be ready for that ſacrifice, this is now the more ordinary ſtile of our Booke-makers) and then he ſhall ſay let us pray.]

The fourth part of the offertory is a number of prayers ſaid upon the bread and wine, not for conſecration nor oblation, but for acceptation of God to bee the matter of that following ſacrifice· of theſe prayers there are five publike 1. *ſuſcipe ſancte Pater, &c.* pronounced on the bread that God would take it for a ſacrifice, which the Prieſt offereth for himſelfe, for all Chriſtians dead and living that it may profit them. The next is *offerimus tibi Domine* an offering of the Cup with a deſire that it may goe up in a ſweet ſmelling ſacrifice for the ſinnes of the world. The third is *ſuſcipe ſancta Trinitas* a requeſt for both the bread and wine conjunctly, that they may be a ſacrifice for the memory of Chriſts reſurrection, and for the honour of the bleſſed Virgin and all the Saints that have pleaſed God from the beginning of the World. The fourth *veni ſanctificator* a requeſt to the holy Spirit to come and fill with his fire the hearts of the faithfull: The fift *in ſpiritu humilitatis* a deſire in the ſpirit of humility and contrition to bee accepted with the ſacrifice they are preparing for God. The fourth part of the offertory.

The ſecret prayers are diverſe at the Prieſts diſcretion, the moſt common is this ſhort ſhred for the Church. *Eccleſiæ tuæ quæſumus Domine unitatis & pacis dona concede, quæ ſub oblatis muneribus myſticè deſignantur.* I find alſo in *Sarum* joyned to theſe prayers, this ſhort preface, *fol.* 144. *Hoſtias & preces tibi Domine offerimus.* Theſe ſecrets or this *Secretella* as *Durand* ſtyles it, are the principall and chiefe prayers of the offertory and the onely

prayers, which were in uſe of old in the Maſſe; theſe we ſee put in the boſome of our offertory prayers word by word with the forenamed preface, whereof *Sarum* Rubricke ſayes *Notandum quod in omnibus Miſſis pro corpore præſenti & in anniverſarys cujuſcunque fuerint & in triginta alibus dicitur hoſtias & preces, fol.* 144. So wee begin our prayer, [we humbly beſeech thee to accept our almes (called immediately before oblations) and to receive theſe our Prayers which we offer unto thy divine Majeſtie, beſeeching thee to inſpire the univerſall Church with the Spirit of truth, unity, and concord, &c.] As for the firſt five publike prayers, they may bee well left out of our Booke, for they are not in the old *Miſſalls*, *Bellarmine* grants they were all invented of late, and are not to be found in any of the old expoſiters of the Maſſe, *quinque autem illæ orationes ſuſcipe ſancte Pater, &c. neque antiquo admodum ſunt neque in Romana Eccleſia ante quingentos annos legebantur, unde etiam Walafridus, Rupertus, Amalarius Alcuinus imo etiam Innocetius tertius & aly veteres non memminerunt illarum orationum ſed tranſeunt ab offertorio ad ſecretas*: yea they are of ſo little conſequence, that the preſent *Miſſals* take one or two of them as they pleaſe at the Printers diſcretion. *Sarum* printed in a faire edition at *Paris* 1555. hath only two of them, *ſuſcipe ſancta Trinitas & inſpiritu humilitatis*; ſo though wee ſhould have omitted them in our Booke it would have beene no ſacriledge againſt the Maſſe, albeit no neceſſity obliges our Booke men to omit any of them, three of them for their matter containe no ſcruple for them to ſticke on, what inconvenience ariſeth from the matter of the other two concerning the honour of the Saints and Prayers for the dead we will ſee hereafter when we come to the Canon, that they make no bones of ſuch things, but ſwallowe them all downe, being a little ſweetned and mollified with their commodious interpretations.

We make a ſacrifice in honour of the Saints, and for benefit of the dead.

Yea in the ſame verie place they ſeeme to make direct way for the worſt abſurditie in the Maſſe prayers, to wit, the offering of the ſacrifice of Bread and Wine in honour of the Saints, and for benefit of the dead, for in that

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the Offertory prayer longer alone than all the fixe prayers in the Roman Offertory, after the hoſtias and preces which *Sarum* commands never to be heere omitted, and the *ſecretall*, *Eccleſiæ tuæ quæſumus*, the onely offertory prayer in the Elder *Miſſals*, and after the petitions, for the King, his officers, the Clergy, and their flockes, & for thoſe in affliction, taken all for their matter out of the Letany as ye may reade it in the *Sarum* office of the *Virgin Mary*, *fol.* 124. after all this our Booke ſubjoynes theſe new additions to the Engliſh Liturgy, ſhowing that in this ſame offertory they will have the Saints highly honored, the wonderfull grace and vertue which hath appeared, and been declared in theſe Saints who in their ſeverall generations have beene the lights of the world, proclaimed heere to Gods praiſe: What ſay the Papiſts more for the honour of the Saints in their offertory, the ſpecifying of this generall with the particular names of the *Virgin Mary*, of the Prophets, or Patriarches, Apoſtles, or Fathers or any men or women who were knowne to have beene the lights of the world in their ſeverall generations will bee nought againſt the grounds of our Booke-men, who now are heard oft in their publike prayers and thankeſgiving to particularize theſe names with great diſdaine and contempt of the ſcandall which they know the ſimple takes at this their practiſe.

As for the other point, the offering of theſe oblations and prayers for the benefit, not onely of the quicke but of the dead; wee ſee that after they have commended their oblations to bee mercifully received of God, and put to their back, prayers for the good of the living in all degrees and callings, they immediately ſubjoyne not onely their thankeſgiving, but their prayers and ſupplications for the dead, even for the ſalvation of their Soule [that we and all they may be ſet at the right hand of thy Sonne] and the dead (for which among the reſt of the myſticall body of Chriſt this ſalvation is ſought) are diſtinguiſhed expreſſelie in two rankes: one are ſtiled Saints who had wonderfull grace, and were the

lights of the world in their ſeverall generations, others of farre inferior qualitie, onely Gods ſervants who are dead in faith, and now reſt from their labour, the meeteſt deſcription that can bee of the faithfull in Purgatory, as they are diſtinguiſhed from the canonized Saints in heaven if we will beleeve *Bellarmine*: As then the Maſſe referred their oblation of bread and wine, and their offertory prayers upon it to the honour of the Saints in heaven, to the benefit of the living and good of the faithfull who are dead in what ever place they be, whether in heaven, or elſe where, ſo does our Book, but no wayes the Engliſh, for in this place they paſſe the honour of the Saints, they ſpeake not of the benefit of the dead, and the bleſſings they crave to the living have no reference at all to the oblation of bread and wine, for they have plucked up by the root that peſtiferous weede, which yet our men have planted againe in the old place, and put to the back of it our offertory prayer after the manner of the Maſſe, ſo that theſe benefits craved in that prayer either for quick or dead ought not to be excluded from a relation yea dependance from the preceding offering of bread and wine to which they are annexed. See B. *Forbes* in the ſelfe conviction, taxing the Church of *England* who by *Bucers* advice did put out the words which import prayer for the dead, which he moſt earneſtly labours to have againe reſtored as they were in the old *Miſſall*.

We make any offertory without a Communion.

There is a Marginall Rubricke added alſo to our offertory prayer which is moſt ſtrange [when there is no communion theſe words ſay they ſhall bee left out] I remember not that ſuch groſſeneſſe in the *Miſſall* is expreſſed, it is I grant their doctrine and daily practiſe to offer the ſacrifice of their Maſſe for the preſent and abſent, for the quicke and the dead without any Communion, for the preſence of a congregation to celebrate the Sacrament, or to offer the ſacrifice of Chriſts body and blood, they doe noe waies require, and farre leſſe any communion, the preſence of the congregation they thinke merely accidentall and needleſſe to the perfecting of the Maſſe

Maſſe and their communicating much more, for the Prieſts conſumption to them is all, yet they ſay not ſo much in their booke, but contrarie waies in all their Maſſes there are expreſſely Rubrickes for a Communion and poſt communion as wee ſhall heare; ſo it is very ſtrange that our men heere were not content to have made ſo many additions except this caipſtone had been put on, that all the former ſervice that the oblation of the bread and wine by the Presbyter on the Altar may well be done without a communion, yea without any congregation aſſembled for ſuch an end, charity it ſelfe cannot bee offended by imputing to theſe mens ſences which their words doe ſo clearely beare, that hardly can any other expoſition be put on them.

After the offertory are ſubjoyned in our booke 3 large exhortations, which are not in the Maſſe, but in the Maſſe there are ſundry exhortations & praiers wch wil be found meeter for this place then any of theſe three, the firſt ſeemes to be altogether needleſſe and ſcornefull, it is ſpent in a multitude of words, obteſting all to communicate, at that time there is none preſent who miniſters any ſuch atteſtations, non-communicants are put to the doore at leaſt in the end of *Miſſa Catechumenorum* before the offertory, the Curate in the morning or night before tooke up the names of all Comunicants as it is in the firſt Rubrick of the Communion, & before this exhortation he did ſee in the offertory the faces of all Communicants, theſe who gave up their names in the morning, and preſently did contribute their offering as Communicants, neede not be earneſtly obteſted to come to the Table, and others they are none preſent, or if they were any according to the cuſtome of the Church and command of the former Rubricke, they might not be admitted. Our exhortations are needleſſe.

The next exhortation is as unreaſonable to wit, to bee reconciled with their neighbours, to make ſatisfaction for wrongs, to come to a Miniſter to disburden their conſcience, or as they doe now directly expound that paſſage to make their auricular confeſſion in the eare of the Prieſt; theſe things at that time and place are not

possible to bee done without marring the whole action, and so ought not then to be exhorted unto: As for the third, how good and pertinent so ever, yet may it not well be omitted, that in it alone wee should not breake our uniformity with the Roman Catholike Church, which in all the rest of our booke wee have so carefully kept, and if we will in this be stubborne, the Papists will easily dispense with it, for in it nought is contrary to the tenets of their Church.

After the exhortations followes the invitation to repentance, the generall confession and absolution with the grounds of comfort, this is nought but that second confession of the people and their absolution which the Masse puts at the backe of the Priests confession in the *introitus* as we before noted.

Chap. V.

Concerning the Canon of the Masse, Consecration, transubstantiation and adoration, &c.

The ordinary Prefaces.

WEE are now come to the Canon, a part of the Masse, whereupon the Papists fond love, and the Protestants just hatred is chiefely spent, take *Bellarmine* for a witnesse of these contrary affections, *de Missa, Lib. 2. c. 17. Sacrum canonem ut summa reverentiâ semper Catholici retinuerunt, ita incredibili furore hæretici hujus temporis lacerant.*

This member of the Masse consists of Prayers and prefaces: The Prefaces are either extraordinary for high times or ordinary for common Masses, the ordinary prefaces we have word by word, for so reades the *Missall: Hic dicit sacerdos sursum corda, respondet chorus, habemus ad Dominum, sacerdos gratias agamus Domino nostro. Resp. dignum & justum est, sacerdos verè dignum & justum est, æquum & salutare nos tibi semper & ubique gratias agere Domine sancte pater omnipotens, æterne Deus, & ideo cum Angelis & Archangelis, cum thronis, & dominationibus & cum omnibus militia cœlestis exercitibus hymnum gloriæ tuæ canimus sine fine dicentes,*

ter, ſanctus, ſanctus, ſanctus Dominus Deus Saboth, pleni ſunt cœli & terræ gloria tua, hoſanna in excelſis: Our Booke turneth it thus, [After which the Presbyter ſhall ſay, lift up your hearts. *Anſwer.* We have them up unto God, the Presbyter, let us give thankes, &c.] ſaying all the preface to a letter, the end of theſe words is according to *Bellarmine*, to make way to the great ſacrifice that then is drawing neere, *dicitur præfatio quia eſt excitatio populi ad illam actionem in qua propriè ſacrificium conſiſtit de Miſſ. Lib. 2. c. 17.* or as *Heigham. p. 282.* [The preface ſerves to diſpoſe Chriſtians to devotion while the Prieſt addreſſeth himſelfe to recite the holy Canon which containeth the moſt ineffable & incomprehenſible myſterie of the conſecration of the body and blood of our Saviour] what myſteries are hid in every one of theſe words, yea in ſome letters beſides the words, eſpecially what vaine imaginations are drawne from the orders of Angels, ſee who hath leaſure in all the Rationaliſts for in theſe conceats all of them agree to vage.

As for the Authors who put in theſe patches to the Maſſe, ſo ſayes *Innocent*, *Gelaſius Papa ſacramentorum præfationes dictavit, Sixtus autem, hymnum ſanctus, ſanctus, ſanctus cantari inſtituit, Lib. 2. c. 61.* So likewiſe *Durand* with him; the firſt words *ſurſum corda* were in the ancient times uſed in the Sacrament, but all the following are but late patches, yea the firſt words were ſome ages agoe abuſed to the furthering of the blaſphemous ſacrifice: heare *Alcuin de divinis officijs cap. de celebratione Miſſæ, ſurſum corda hortatur ſacerdos populum tanquam dicat corda veſtra à terrenis curis ſurſum ad Dominum dirigite ut ſacrificium Deo offerendum quod mihi obtuliſtis dignè offerre valeam exhortatione quæ ſequitur verè dignum &c. Gelaſius compoſuiſſe dicitur. Amalarius, Lib. 3. c. 22. Hymnus Sanctus, &c. a Sixto Papa additus eſt ut in geſtis Pontificalibus invenitur,* the reaſon why he might have beene moved to this act, we have from *Gabriel Biel in Heigham*, a boy in the time of an earthquake at *Conſtantinople*, being raviſhed up to the heavens after an houres ſtay reported that hee heard the Angels ſing the hymne of Sanctus, & was commanded

ded to desire the people to sing the same, which when they did, the earthquake ceased: For the composition of the Preface we may heare *Honorius in Gemma anime, Lib.* 1. *c.* 89. *Leo Papa prefationes composuit sursum corda de Ieremia, gratias agamus Deo de Apostolo sumptum est, sed Gelasius Papa ad Missas cantari instituit Sanctus, Sanctus, Sanctus, Sixtus Papa dimidium de Esaia, dimidium de Evangelio composuit, & ad Missam cantari statuit.*

Extraordinary Prefaces.

As for the extraordinary prefaces, of old they were many, but thereafter the Popes did canonize ten, which we may see extant this day in the *Missall*: Thus speakes *Durand. Notandum quod licet olim innumere essent prefationes, hodie decem tantùm sunt canonizate, &c. Lib.* 4. *fol.* 84. This *Bellarmine* reckons out from him, *de Missa. Lib.* 2. *c.* 17. and both from the Canon Law, *dist.* 79. *Et de consecratione dist.* 1. Of these ten our Booke makes use of five, in the 1. of *Christmasse* a little of the Masse Preface is changed in our Booke, but it is done both needlesly and to the worse, for so saies the *Missall*: *Quando per incarnati Verbi mysterium nova mentis nostra oculis lux tua claritatis infulsit ut cum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur.* This is in nothing worse then our preface, yea in our Preface is matter of more quarrell for it sayes that Christ was borne on that day which to some breedes no small scruple.

In the second of *Easter*, there is no change at all, for thus say they in the Masse, *Et te quidem omni tempore, sed hac potissimum die glorioſius prædicare, cum Pascha nostrum immolatus est Christus, ipse enim verus est agnus Dei, qui abstulit peccata mundi, qui mortem nostram moriendo destruxit, & vitam resurgendo reparavit, & ideo cum Angelis, &c.* Our booke does but turne these in *English*.

The third, on the *Ascention* day our Booke takes almost word by word out of the Masse *per Christum Dominum nostrum qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, & ipsis cernentibus est elevatus in cœlum ut nos divinitatis sua ribueret tesse participes, & ideo cum Angelis, &c.*

The

The fourth Preface of Pentecoſt the *Miſſall* ſets down thus, *Per Chriſtum Dominum noſtrum, qui aſcendens ſuper omnes cœlos, ſedenſq; ad dextram tuam promiſſum Spiritum Sanctum hodierna die in filios adoptionis effudit, quapropter profuſis gaudijs totus terrarum orbis exultat, ſed & ſuperne virtutes, atq; Angelicæ poteſtates hymnum gloriæ tuæ conciunt ſine fine dicentes*; What here our Book changes is of their meere pleaſure without any neceſſity.

So in the fift Preface of the Trinitie, there is no materiall change; Thus hath the *Miſſall*, *Æterne Deus qui cum unigenito filio & Spiritu Sancto unus es Dominus non in unius ſingularitate perſona, ſed in unius trinitate ſubſtantia, quod enim tua gloria revelante de te credimus, hoc de filio tuo, hoc de S. Sancto ſine differentia diſtractionis ſentimus*: we repeat the ſame.

The other five canonized Prefaces are for the ſolemnities of the Epiphanie, of the firſt day of Lent, of the Apoſtles and Evangeliſts dayes, of the feaſts of the Virgin *Mary*, of the feaſts of the *Croce*; all theſe ſolemnities our Authors doe keepe but the laſt, and the laſt may be injoyned to be obſerved according to their grounds, when ever it ſhall come in their will to command ſo: What ever is ſaid in any of theſe five Prefaces they imbrace it all, onely ſome doubt might be made of ſome ambiguous words in the feaſts of the Apoſtles, but that they digeſt them and more hard pills wee ſhall ſhew at once, ſo that our want of theſe five Prefaces, and our poſſeſſion of the other five, depends allanerly upon the ſame ground, to wit, the ſole pleaſure of our Book-makers who were content at this time to put in the one, and hold out the other, for the demonſtration of their free-will in the exerciſe of this act.

After the Prefaces follow the Prayers, theſe altogether goe under the name of the Canon, the action, the ſecret; our adverſaries brag much of the antiquity and holineſſe of theſe prayers, but the more adviſed of them as yee may ſee in *Field, Append. ad lib. 3. c. 1.* doe aſtrict the ſpiration of antiquitie and holineſſe, but to a ſmall part of theſe, for how ever the Jeſuits pleaſe to magnifie to

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The worst parts of the Canon are in our Book.

A Rubrick for consecration alone without any further addition in these dayes had been obnoxious to suspicion of an evill intent, our Book-men knew that however the tearme of consecration uses not so much to be stood upon, yet that the Romish Church does use it in no other sense than to demurmurate a number of words on the elements for their transubstantiation into the body and blood of Christ, and not as we doe for the sanctifying of the Elements, or applying them to the holy and sacramentall use by reciting the words of Christs institution to the people, not to the dead elements: *Durands* doctrine is this day common among our Adversaries, *Dicimus illud non consecrari sed sanctificari, differt autem inter hæc, nam consecrare est consecratione transubstantiare, sanctificare est sanctum & reverendum efficere ut patet in aqua benedicta.*

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Wee are injoyned in consecrating to turn our backs to the people, and so by consequent to whisper in what language we will.

A Rubrick for consecration alone then had been suspicious, especially here where the English, yea no reformed Liturgie had any formes of consecration, but now while to their consecration they will adde a clause of the Ministers posture in this act, commanding him during the time of consecration to leave the former stance he was injoyned in the first Rubricks to keep at the North end of the Table, to come to such a part of the Table where he may with more ease and decency use both his hands, the world will not get them cleared of a vile and wicked purpose. The Papists will have their consecration kept altogether close from the eares of the people for many reasons, especially that by ignorance of their words reverence may be conciliate to them, and the people may not be able to get them by heart and to profane them, which some Shepheards once did to their great hurt, for they pronounced the words of consecration on the bread of their dinner in the fields, with intention to doe what they did see oft the Priest to doe in the Temple by this pronunciation, their bread before their eyes was transubstantiate into flesh, and fire from heaven came downe which destroyed that flesh and them, at least stroke them dead for a time; whereupon it was decreed that the whole Canon thereafter not onely should be in a tongue unknowne to the people, but also should be whispered so secretly that no man but the Priest alone should heare one word of it: This history is set downe in such a number of the Popish writers that I need make no citations, onely the reformed Church counts the secret murmuration of their Canon, and words of consecration, a very vile and wicked practice against nature, reason, and all antiquitie; so that we must take it in a very evill part to be brought towards it by our Book, for when our Table is brought to the East end of the Quire, so neer the wall as it can stand, and the Minister brought from the end of it to the bread-side with his face to the East and his back to the people, what he speaks may be Hebrew for them, he may speake so low as he will or what he will, for were his face to the people & his voice

never

never ſo extended, yet in ſo great a diſtance he could not be heard, but now being ſet in the furtheſt diſtance that is poſſible, and being commanded not onely to turne his ſhoulder, as he was by his North ſtance in all the former action, but his very back by his new change of place and not being injoined to extend his voice as ſome where he is, what can we conceive but it is their plain mind to have the conſecration made in that ſilence which the Romiſh Rubrick in this place injoines: Whereupon *Durand* from *Innocem* and others thus comments; *Canon ſecretâ voce celebratur ne ſacroſancta verba vileſcant, fertur enim quod cum antiquitus publicè et alta voce Canon diceretur omnes penè per uſum illum ſciebant, & in plateis & in vicis decantabant, unde cum quidam paſtores illum in agro cantarent & panem ſuper lapidem poſuiſſent ad verborum ipſorum prolationem panis in carnem converſus eſt, & illi ipſi divinô judicio igne cœlitus miſſo percuſſi ſunt, propter quod ſancti Patres ſtatuerunt verba illa ſub ſilentio dici, inhibentes ſub anathemate ne proferantur niſi à ſacerdotibus ſuper altare & in miſſa & cum veſtibus ſacris.* This injunction wee are directed to keepe while we are not only injoyned to goe ſo far from the people, as the remoteſt wall and Table will permit, but to uſe ſuch a poſture that our back muſt be turned to them, that ſo our ſpeech may be directed to the elements alone, & that in what language you pleaſe, and no wayes to the people from whom we have gone away, and on whom we have turned our back.

This is *Bellarmines* maine prop of celebrating the Sacrament in an unknowne tongue, *de Miſſa, L. 2. c. 11. Verba conſecrationis non dicuntur ad inſtruendos auditores, ſed ad elementum conſecrandum, elementum autem nullam linguam intelligit, quare impertinens eſt ad oblationem, utrum Miſſa dicatur lingua vulgari aut non vulgari.* For this wicked practice of ſilence and going from the people *Bellarmines* great argument is, the practice of the Jewiſh Prieſts in theſe words, *c. 12. Habemus exempla ſacrificiorum veteris Legis, nam Levit. 16. deſcribitur ſolenne ſacrificium incenſi ac jubetur ſolus ſacerdos intra velum ingredi & ſacrificare & orare proſe & populo, omnibus aliis foris exſpectantibus*

bus & non modo non audientibus, sed nec videntibus sacerdotem quo etiam ritu sacrificasse Zachariam patrem præcursoris, Luc. 1. Yea as the Jewish Priest to be more hid from the people in some solemne sacrifices went within the vaile, so the Popish Priest will have the vailes and curtaines of their Altars drawne about him while he is uttering his Canon and secret consecration; this wee have from *Durand, Lib.* 4. *fol.* 72. *Ad quod repræsentandum in quibusdam Ecclesiis sacerdos secretam intrans quibusdam cortinis, quæ sunt in utroq; latere altaris, quæ tunc extenduntur, quasi tegitur & velatur.* Is it not to this that here our Bookmen lead us, my L. of *Canterbury* is not content in his Sermon before K. *James* 1621. to avow it is expedient that the substantiall Church now should goe beyond the typick Church of old in the sumptuous magnificence of many ceremonies, but approves of late his man *Dr. Poklington* in his *Altare Christianum* a little after the beginning to praise their zeale, who made their altars of gold, or silver, and consecrated them, laying on them carpets and corporalls, and inclosing them not onely with rails of timber, but vailes and curtaines of cloth, yea to use expresly the present argument of *Bellarmine* for closing up the Priest in his sacrificing, or making his consecration, so that not onely his words may be removed from the eares, but his person from the eyes of the people, for so speaks the Doctor there with *Canterburies* good leave after the midst of his Book [As the people were excluded from the altar of incense, they stood without all the time that he was praying or burning incense within, *Luk.* 1. So in like manner the altar built by *Paulinus* was *in medio constituta*, set in the midst of the holy place (which practice he is urging to be restored in the Church of *England*, and defending where it is already set up) which did represent the Sanctuary from which the people were all utterly excluded, the people might see the Priest going into the Sanctuary, might heare his bels, but himselfe within, his gestures, his actions they saw not.]

When our Book hath professed a consecration and at such a place of the Church, and with such a posture of the Priest,

Prieſt, that it muſt of neceſſitie be ſo ſecret from the people, as the Prieſt may ſay it in what language he will, and in ſo quiet ſilence as he pleaſes, for who can challenge him when he is in his Sanctuary divided by his vailes and railes from the people, when the prayer which ſtood here in the Engliſh Liturgie is ſome impediment in their way oppoſing their Popiſh conſecration, they have removed it to another place fitter for their deſignes, when our Booke and theſe men whom we have reaſon to take for good Commentators to it avow ſo much, who can blame us to be grieved? but when they goe yet further to bring back the very words of the Maſſe for their conſecration and oblation, the worſt words, I ſay, that the Maſſe hath for that end, how ſhall we not be deſperate of any good from their hands?

The Popiſh prayer in Conſecration ſtands thus in the Maſſe: *Quam oblationem tu Deus omnipotens in omnibus quæſumus benedictam, aſcriptam, ratam, rationabilem acceptabilemq; facere digneris, ut nobis corpus & ſanguis fiat dilectiſſimi filij tui Domini noſtri I. Chriſti qui pridie quam pateretur accepit panem in ſanctas & venerabiles manus ſuas, & elevatis oculis in cœlum ad te Deum ſuum patrem omnipotentem, tibi gratias agens benedixit, fregit,* (a rubrick interlaced *hic frangit hoſtiam*) *deditq; diſcipulis ſuis, dicens accipite & manducate ex hoc omnes, hoc eſt enim corpus meum* (a rubrick here alſo *poſt hæc verba inclinet ſe ſacerdos ad hoſtiam, & poſtea elevet eam ſupra frontẽ ut poſſit à populo videri*) *ſimili modo poſtquam cœnatum eſt accipiens & hunc præclarum calicem in ſanctas & venerabiles manus ſuas itidem tibi gratias agens benedixit, deditq; diſcipulis ſuis dicens accipite & bibite ex eo omnes* (the rubrick *hic elevet ſacerdos calicem*, as before, *hic inclinet ſe*) *hic eſt enim calix ſanguinis mei novi Teſtamenti myſterium fidei qui pro vobis & multis effundetur in remiſſionem peccatorum, hæc quotieſcunq; feceritis in mei memoriam facietis.*

The very words whereupon the Papiſts build tranſubſtantiation, our Book takes from the Miſſall.

This Romiſh prayer the latter parts of it are ſaid by them to have been compoſed by Pope *Alexander*, ſo *Durand, L. 4. fol. 74. Hæc verba qui pridie uſq; ad hoc eſt corpus meum, Alexander Papa primus canoni addidiſſe dicitur*, as for the

the former part which is the prayer formally ſaid by them on their hoſtie, wee heard before how *Innocent* aſcribes its compoſition to *Gregories Scholaſticus*, albeit no wayes as it ſtands in the *Miſſall* and our Book, for in that *Scholaſticus* time the words did run clearly againſt tranſubſtantiation, ſee how they are ſet downe in the fourth Book *de Sacramentis*, *c.* 5. among *Ambroſe* works, but poſterior to his dayes, *Accipe quæ ſunt verba; dicit ſacerdos, fac nobis hanc oblationem aſcriptam, rationabilem, acceptabilemq; quod eſt figura corporis & ſanguinis Domini noſtri I. Chriſti qui pridie quam pateretur in ſanctis manibus ſuis accepit panem, reſpexit ad cœlum ad te ſancte pater omnipotens æterne Deus gratias agens, benedixit, fregit, fractumq; Apoſtolis ſuis & diſcipulis tradidit dicens accipite & edite ex hoc omnes, hoc enim eſt corpus meum quod pro vobis confringetur, ſimiliter etiam & calicem &c.* This prayer compoſed by whomſoever yet as it ſtands this day in the *Miſſall* and in our Book from it, is the maine ground they have in the Maſſe for their conſecration, tranſubſtantiation, and adoration of the Hoſte, they do controvert among themſelves about the words of conſecration, the Arch-biſhop of *Caſarea de capite fontium* a French Preacher of late hath made much adoe to have the conſecration made by the words of the prayers, as the Greeke Church ever did think, but the current of their Doctors ſtrives to have the power of conſecration placed alone in the five words, *for this is my body, &c.* This queſtion is taken up and agreed by the *Miſſall* and our Book, aſcribing the conſecration to the prayer and words of the Inſtitution conjunctly without any prerogative to the prayer *facere digneris ut nobis fiat*, above the narration *qui pridie*, or to this narration above the prayer.

As for tranſubſtantiation, there is no Papiſt this day but will avow that from the clauſe *ut fiat nobis corpus & ſanguis* being expurged of the gloſſe which it bare of old *figura corporis & ſanguis*, from this clauſe, I ſay, all Papiſts think their Tranſubſtantiation clearly to flow, if not as from the words which makes the converſion yet as from the words, which evidently preſuppoſes the converſion preſently

preſently to be made by the words which in the *Miſſall* and our book immediately followes, I grant that ſome of the old Schoolemen put ſuch Commentaries upon this paſſage that we may deny to the Papiſts the flowing of their traſubſtantiation therfrom, for *Aquinas*. p. 3. *qu.* 83. *art.* 4. *ad ſeptimū*. *Non tamen videtur ibi ſacerdos orare ut conſecratio impleatur, ſed ut nobis fiat fructuoſa, unde ſignanter dicit ut nobis corpus & ſanguis fiat & hoc ſignificant verba quæ præmittit dicens hanc oblationem facere digneris benedictam, id eſt, per quam benedicamur, ſcilicet per gratiam: aſcriptam, id eſt per quam in cælo aſcribamur, ratam id eſt per quam de viſceribus Chriſti eſſe cenſeamur, rationabilem, id eſt per quam a beſtiali ſenſu exuamur, acceptabilem ut qui nobis ipſis diſplicemus per hanc acceptabiles ejus unico filio ſimus*, but what ever one or two of old may be found to ſpeak, yet the current of their writers even of old, & all of them I know this day doe avow that their monſtruous tranſubſtantiation by cleare inference is deduced from this paſſage, *Innocent* the third, the moſt nocent father of this monſter, ſo do the expound it, *Lib.* 3. *cap.* 12. *petimus ut hanc oblationem Deus faciat benedictam, ut eam conſecret in rationabilem hoſtiam, & acceptabile ſacrificium ut ita nobis, id eſt, ad noſtram ſalutem panis fiat corpus & vinum ſanguis dilectiſſimi filij Dei*: ſo *Bellarmine de Miſſa, lib.* 2. *c.* 23. *Non oramus pro Euchariſtia conſecrata, ſed pro pane & vino conſecrando, neque petimus ut Deus benedicat & ſanctificet corpus & ſanguinem Chriſti, ſed ut benedicat & ſanctificet panem & vinum, ut per eam benedictionē & ſanctificationem fiat corpus & ſanguis Dominī* Heigam whom the Doctors of *Doway* of late have given to the *Engliſh* nation for an approven expoſitor of the Maſſe, *c.* 48. *p.* 242. on our words. [Heere beginnes the principall part of all the holy Canon which is the conſecration where the Prieſt beſeecheth almighty God that the creatures of bread & wine may be ſanctified and bleſſed, yea changed and converted into the precious body and blood of our Saviour, worthilie is this word (*fiat*) added in this place, becauſe there is required the ſame Almighty power in this converſion which was in the creation of all the world, and in the incarnation of the Al-

mighty, for God ſaid, when he was to create the world, *fiat lux*, and our Lady ſaid to the Angell when Chriſt our Lord was to bee incarnate, *fiat mihi*, ſo the Prieſt in this place, *fiat corpus*;] I know no Popiſh writer who this day takes this paſſage in any other ſenſe.

Great appearance that our men intend to have their words expounded popiſhly.

That our Bookemen deſire us to take it in any other meaning, there is no appearance, they have let no clauſe fall from their pen which rejects tranſubſtantiation or at leſt a corporall preſence, theſe which in the Engliſh booke did croſſe it are now put out, at the delivery of the elements, the Engliſh hath two ſentences which are againſt the coporall preſence in the elements: This our booke hath ſcored out as impertinent, their Rubrieke gave leave for the Miniſter to carry home the relikes of the elements to be imployed as he thought meet in common uſes, this our Book doth ſtrictly diſcharge: no conſecrate bread may be carried out of the holy place but as the Papiſts injoyne all the relickes of the *Hoſtie* and wine even theſe that ſtucke on the Prieſts fingers to be gathered together and conſumed in the holy place by the Prieſt or Deacon, or elſe burnt. and the aſhes to bee put in a holy veſſell, ſo all the remaines of our holy elements muſt be eaten by the Prieſt himſelfe or theſe Communicants that day which the Prieſt counts moſt fit, and they muſt be eaten with great reverence, and that onely in the holy place. And to the end that all dangers may bee eſchewed which may befall on the unreverent eating of theſe elements, for we know what adoe the Papiſts make if a crumme of the conſecrate bread, or a drop of the conſecrate wine ſhould fall to the ground, or upon the beard of a laick, for eſchewing of ſuch greevous inconvenients, we are ordained to conſecrate, & ever to cõſecrate as little as may be, yea far rather to bee ſhort of neceſſaries, though it ſhould be ſupplyed with new proviſion, & that to be conſecrate over againe, beginning at ſuch a part of the canon as the Rubricke of the Maſſe doth preſcribe than to have any to leave about the conſumption wherof, the devote minde might bee perplexed: yea as if they would avow manifeſtly their beliefe, and their commanding

ding of our ſoules to beleeve with them their tranſubſtantiation, at leaſt their reall preſence of the body within the elements, they will have the linnen cloathes which cover the conſecrat elements to bee called a very coporall, the world knowes that corporalls were never heard of in this Sacrament till tranſubſtantiation was borne. Se *Canterb.* Selfe-convicti-on. *c.* 6. and *Sup. c.* 2.

All theſe changes, tranſpoſitions, additions, parings of the *Engliſh Liturgy* here, our men among their friends profeſſe are made *propter ſacramentarios.* M^r. *Mitchels* Epiſtles are knowne counting not us alone in the *Scottiſh, French, Fleemes, Switz,* and other Churches as ever they did *Zuinglian* and *Sacramentarian* hereticks, but even the body of the *Engliſh* Church, which loves not to adde to their old Liturgie. We have the more reaſon to bee affraid for their humour of novation when wee ſee what ſundry of that faction have lately printed on this ſubject, that they agree with *Lutherans* and Papiſts, and with them have no controverſie at all about the matter it ſelfe of the reall preſence of Chriſts body in the Sacrament, that all the queſtion is about the manner of the preſence, which queſtion they pronounce to be needleſſe, as being about a mode which is not neceſſary to know, yea which is impoſſible to be determined, being a myſterie imperceptible, yea that none heere will make any controverſie but deviliſh Puritans and Ieſuits, whom an evill Spirit poſſeſſeth to the maintenance of factions and ſchiſmes in the Chriſtian Churches, which without their unhappie humours would eaſily agree, yea to facilitate the agreement; they are come further to the very mode of the Popiſh preſence, or at leaſt ſo neere as is poſſible, without the open avowing of it *in terminis*, profeſſing ſuch a preſence of the body in the very elements, and upon the Altar, that for it the Altar it ſelfe as the chaire or throne wherein it ſits muſt be adored and worſhipped, not onely the elements which are farre nearer to it. For all this there are paſſages brought in the Selfeconviction from *Montagu, Pocklington, Canterburie*, and others of that faction: heere I will not repeate, onely heare one paſſage of D. *Laurence* Sermon, I like S. *Ambroſe, Lombard,*

bard, Bucer, Roffenſis and *Harding*, who advice in this argument to forbeare the determination of the manner of preſence, but to cloath our fancy with indefinit and generall expreſſions, as I like not thoſe that ſay hee is bodily there, ſo I like not thoſe that ſay his body is not there, becauſe Chriſt ſayes it is there, & S. *Paul* ſaies it is there, and the Church of *England* ſayes it is there, & the Church of God ever ſaid it is there, and that truely, ſubſtantially, eſſentially, not only by way of repreſentation or commemoration and yet without either, *con*, *ſub*, or *trans*, which the ancient Church ſaid not but by a reall, and nevertheleſſe ſpirituall, myſticall, and ſupernaturall preſentation and exhibition, we muſt beleeve it is there, we muſt not know how it is there: It is a myſterie they all ſay, and it were not a myſterie if it were knowne. The preſence they determine yet the manner of his preſence they determine not, they ſaid he is there, but they ſaid, the Lord knowes how. *pag.* 71. 18.

They are for bread worſhip and Altar worſhip.

As for the adoration of the *Hoſtie*, and ſo the vileſt Idolatry that wee chalenge this day in the Church of Rome, it is builded upon the forenamed Rubrickes, directing the Prieſt in the conſecration to take the Hoſtie in his hand, to lift it up, to bow before it, and the people then to proſtrate: how neere are wee brought to this in the conſecration, wee are directed to take the patine and chalice in our hand, they needed not have abſtained from the word *hoſtie*, the latine Maſſe words of *patine* and *chalice* are as unkoth to us, yea *Pocklington* with *Canterburies* leave as hee delights to bring in uſe the words of officiating Prieſts with *patine* and *chalice* and corporals, carpets and vailes, ſo likewiſe the words of Hoſtie and Sacrifice, yea *Montagu* ſhowes his contentment of the words Maſſe and Tranſubſtantiation, alwaies we are directed to take in our hands the *chalice* and the *patine* with the hoſtie not for eatking of it, or diſtribution of it, nor any ſuch end: to ſay that the end of this taking in our hands is that ſame for which the Papiſts uſe elevation, to wit, the Prieſts inclination and the peoples proſtration ſee if any charity does hinder theſe ſuſpicions, it is now

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the daily practice of that faction not onely at the conſe-
cration to lift up the conſecrat elements that the people
may ſee them (as one of our chiefe Biſhops profeſſed to
my ſelfe, it had beene his cuſtome to doe theſe many
yeares bygone if my memory be good) but alſo to bow
before them, both at their taking up and laying downe,
ſo that at leaſt they may be perceaved to give foure incli-
nations to the elements before the act of receiving: As
for the people, there proſtration we cannot be far from it,
when we ſee their head and Prince my Lord of *Canter-
bury* complaining in print of the laxnes of authority that
urges not all to bow, proſtrate, and adore not onely at,
but to the very Altar, for the relation it hath to the body
which uſually ſits thereon; muſt authority urge all to
adore the Altar for the Sacrament that is but ſome times
upon it? And ſhall it permit people to bee ſo profane?
for to this vice *Canterbury* gives no better name, yea a
farre more ſcurrile epithet) as to neglect adoration to
the conſecrate Hoſte which brings all that reſpect to the
Altar whereupon it is laid.

Our feares of ſuch intentions are increaſed, when we ſee
that in diſcourſes & printed books they are not aſhamed
to cleare and free the Papiſts of all Idolatry in theſe acts
wherein all our reformed Divines put their very Idolo-
manie and madneſſe upon Idoles: D. *Montague* whoſe
late writtes M. *Dow* by *Canterburies* licence, pronounces
to be moſt orthodox and antipapiſticall, and *Peter Hey-
len* when from *Canterbury*, and as he ſayes from the ſtate
he anſwers *Burton*, abſolves with a great elogie from all
errour and diſſonance from the Church of *England*, ta-
king as I thinke the *Canterburian* faction for the Church
by a great miſtake. D. *Montague* I ſay thus approven of
late in his apparatus ſhowes us how Papiſts are not Ido-
laters, for he tells that no Chriſtian who is a member of
the Catholike Church can be an Idolater, how conſo-
nant to himſelf a little therafter, I do not ſay, only thus he
ſpeakes p. 1. *Et certè quamdiu palam non deficiunt à pietate
& cultu Dei proprio ad idolatriam etiam moribus impij, vita
contaminati tolerantur in Eccleſia non minus quam miluus &*

corvus immunda animalia erant in arca Ecclesiæ prototypo singulari at nullus erat in arca πδλλο λάτρις *nec in Ecclesiæ societate quia* πδλλολάτρις *pietatem Christianam quatenus Christianam execratur.* Now that the Papists are members of the true Church neither hereticks nor schismatickes, but members of the same Body, burgesses of the same citie, sonnes of the same Father with us Protestants, and though they maintaine stiffely to death all their popish tenets, yet that they ought in peace and love to be tolerated, and that Divines who denie this are but mad, see *pag.* 283. *sectam & hæresin non faciunt ij qui constanter retinent doctrinam traditam, neque enim ille hæreticus dicetur qui per omnia Romanam fidem integerrimam profitetur,* & p. 347. *Hæc est illa Helena quæ nomen jamdiu Christianum partibus & factionibus distractum in mutuas cædes concitavit impiè & crudeliter inter ejusdem Ecclesiæ membra, ejusdem cives civitatis, ejusdem patriæ filios, odijs, convitijs, maledictis, ferro flammâque sævitur in rebus plerumque non tam fidei, quam curiositatis, scimus autem ait Cyprianus, quosdam id quod semel imbiberunt nolle deponere, nec propositum suum facile mutare, sed salvo pacis & charitatis vinculo quædam propria quæ semel usurpata sunt apud se retinere, nolebant illi à suis opinionibuus dimoveri, facile tamen patiebantur dissentientes, at alia nunc sunt tempora, diversi mores, quicquid factioso alicui aut furioso Theologo, &c.* Yea in his Origines hee gives to the putters downe of the Popish Idols in the Church of *England* no better style than *furiosi iconoclastæ, p.* 162. and *religiosi nebulones,* 174. yea *p.* 40. hee proclaimes the distinction of *latria* and *dulia,* and avowes that no Papist ever gave to any creature the worship of *latria,* and all the question wee and they have long tinkled on for the worshipping of Saints, Relicts, Images, or any other consecrate things with *dulia* is but vaine and for a shadow: That we have been but toying upon ambiguous and obscure words; yea that to those holy things a religious reverence and worship of *dulia* is truly due if so it bee not a divine *latreia* which no Papist will give them more nor we, *martyrum reliquias,* λειψανα, *depositas,* καιμηλια, *si quæ nanciscì potuerimus genuina nec fucata libenter suscipimus, & veneratione sua debita*

bita ac congrua honoramus, (non λατρευτικὴν as hee ſpake before) *devenerationè autem debita hoc eſt modo & menſura diſquirendum, inprimis Dei cultum λατρειαν quem appellant nec poſſumus alicui creaturæ nec debemus ſive humanæ ſive Angelicæ quamvis excellentiſſimæ impendere,* hoc fatebitur *Bullingerus & tota ſchola non inſanientium* τῶν ἐξαυτῆς *nolunt enim illi quovis modo cuicunque creaturæ latrian ne quidem cultu relativo exhiberi, ſed non conſtat quis ſit ille cultus latriæ ſoli Deo præcisè & peculiariter debitus, quibus terminis circumſcribatur quis ille qui ſolis debetur creaturis, quis modus, gradus, menſura, partes, conditio, limitatio, omnia vacillant, vel ignorantur nec illud agitur ut conſtare poſſint, luſum eſt diu in hac quæſtione & illuſum per ambiguitates, è privatis nempe vel contendendi vel diteſcendi reſpectibus, conſtet autē hoc & facilè convenier inter nos de ſanctorum reliquijs venerandis; magnam certe gratiam ab Eccleſia Chriſti & partibus inter ſe contendentibus inierit is vel ille qui doceant quouſque progredi in hoc Sanctorum cultu, & λειψανοδουλειαν poſſumus. Interim quod pueri ſolent in hac re ut in multis* σκιομαχοῦμεν.

The other authour I ſpake of is D. *Laurence*, Chaplaine in ordinary in his Sermon Preached lately before the King ſubſcribed by *Canterburies* Chaplaine and printed (as the booke ſaies) by the Kings ſpeciall command, he makes idolatry the giving of Divine honour to a creture, and ſo purges the Church of God of this damnable crime: even as *Schelford* in his laſt Sermon notes that images become not idols till they be worſhipped with divine worſhip, and that as Gods, yet *Laurence* preaches that religious worſhip and adoration may bee given to creatures eſpecially to the Altars for the ſingular preſence of Chriſts Body, yea that divine worſhip which he calls σεβας (expreſly diſtinguiſhed from religious veneration and proſtration belonging to Creatures) may bee given to the Altar but not *terminativè*, onely *tranſitivè* for it is for the reſpect of God who is there, yea farther hewill have the Creator & the creature adored with one conjunct divine adoration without any diſtinction as Chriſts Godhead and manhood without any abſtraction are adored with a divine adoration, ſo Chriſts body and

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the Altar (much more the elements) are without any abſtraction to be adored with one and the ſelfe ſame honour, heare the Doctors words, [As Chriſtians diſtinguiſhed their oratories into an *Atrium* a Church-yard, *a Sanctum* a Church, *a ſanctum Sanctorum* a Chancell, ſo did they conceave a greater degree of ſanctitie in one of them than another, and a greater degree of the preſence of God: as that diſtinction of holy places continued after Chriſt, ſo did the reaſon of that diſtinction, the whole is the houſe of God becauſe that although the Lord be without theſe walls, yet is he more within, as we are not preſumed to be ſo much abroad as at home, as the Church conceived him to be in all the parts of his houſe yet it conceived him to be more preſent in one part of it than another, which was the reaſon that the conſecration of the Sacrament was in one place, albeit the diſtribution was in another, where our Liturgy hath enjoyned alſo the ſecond ſervice to be read, and after childbirth the preſentation of thankeſgiving and oblations, and all theſe in reſpect of that peculiar diſpenſation of Gods preſence in this diviſion of the Church, as within the vaile in their diviſion of the temple, having an Altar heere anſwerable to the mercy-ſeate there, as alſo in reſpect of the union betwixt this place and Chriſts humane nature from 12. to 16. *p.* a different holineſſe of places there is confeſſed, and this ariſeth frō a different preſence of God in theſe places, and there muſt follow alſo a different reſpect toward theſe places, elſe were there not a ſuteableneſſe betwixt honour and merit, which naturall juſtice requires: wee reade of civill reſpect, not onely to the perſons of great men, but to their portraitures, their chaire of eſtate, their chamber of preſence; and wee reade of reverentiall reſpects to the Tabernacle, to the Temple, to the croſſe and Goſpels of Chriſt, for as perſons and things have beene in a religious or civill eſtate, ſo have religious and civill perſons ever eſteemed of them, nor is all this to inſinuate the derivation of Gods honour on any beſide God; God divert that damnable idolatry as farre from me as hee hath done from the Church of God: Some

things

things have a civill reſpect, others a religious, but the Lord onely a divine, this religious reſpect is called by *Damaſcen*, σεβας, πασα τὸ θεῖ ἀνακειμενα προσκυνῶμεν ἀυτῳ δὲ τὸ σεβας προσάγοντες. *Reverentia vel honor religioſus debetur omnibus quæ propriè ſpectant ad cultum*; this honour is religious not only *quia imperatur à religione*, but alſo *quia fundamentum habet in relatione rei vel perſonæ alicujus ad religionem et cultum ſacrum, pag.* 25. we find in *Ignatius*, τιμὴν θυσιαστηρίῳ, a honour due to the Altar, *& adgeniculari aris* a kneeling to the Altars in *Tertullian*, and προσκυνῆσαι τῷ θυσιαστηρίῳ, an adoration of the Altar, in the fift Councell, *& reverentiam altaribus exhibendam* in the Synodals of *Odo*, εἰδωλα τροπαῖα, in *Damaſcen*, yea *divina altaria*, and in the Greek Liturgies, an humble proſtration before the Altar, and in *Damaſcens* life of *Mary* the Egyptian, μήτηρ ἱκανὴν ἐποιήσατο τῆς γῆς τὸ ἔδαφος προσκυνήσασα τὸ ἁγιαστήριον, although they gave a religious reverence to theſe places, yet they terminate that religious reverence in God, not in the places; the throne is honoured for the King, he that reſpects the houſe for the owners ſake, reſpects not the houſe but him: although the humane nature of Chriſt receive all from the divine, yet we adore the whole *ſuppoſitum* in groſſe, which conſiſts of the humane as well as of the divine, ſo becauſe of Gods perſonall preſence in the place, wee adore him without abſtraction of his perſon from the place, *p.* 39.] I doubt if the groſſeſt of the Jeſuits have ſpoken ſo plaine language, for the adoration with religious revetence of the mind, and proſtration of the body, not onely before but unto the Chancel, the Altar, the Croſſe, and by good conſequent, as I thinke, much more unto the elements, which in all reſpects are nearer that body, which makes by its preſence all the reſt to be ſo adored.

The Popiſh courſing about the Altar, and croſſings approved.

Many other poynts of agreement might an acurate paralleler find betwixt the Maſſe and our Booke, in the preſent paſſage I poynt but at other three, to wit, in courſing and in croſſing, in neglect of breaking and intention to conſecrate: wee reprove in the Papiſts their folly to courſe from one nook of their altar to another, from the North to the South, from the right horne to the left,

from the end to the midſt, and from it to the end again; for theſe myſterious reaſons we may reade in the Rationaliſts. What other thing does our Rubrick import, bidding us leave our North ſtanding, where we were in our Preface, and come to another part of the Altar during the time of conſecration, that when it is ended we may returne againe to the North end? Alſo that the end of our comming to another place in the conſecration is the more eaſe to uſe both our hands, what uſe here of both the hands is poſſible, but that which the Romiſh Rubricks at this place doe injoyne, the multiplication of croſſes, whiles with the right, whiles with the left hand, whiles with both the armes extended ſo far as they may be; this could not be done if we ſtood at the North end of the Table, for then the Eaſt wall of the Church would hinder us to extend our left arme, and ſo to make the image of Chriſts extenſion on the croſſe perfectly. The Papiſts to recompence the want which the people have in their eare by the Prieſts ſilence & turning of his back upon them during the time of conſecration, as our Book ſpeaks, they thinke meet to fill their eyes with dumb ſhewes, not onely to ſet up the crucifix on the Altar, on the Pillars, on the Tapeſtry, on the Eaſt glaſſe window, where it may be moſt conſpicuous to the eye, but chiefly to cauſe the Prieſt at the altar to make a world of croſſes and geſtures, all which muſt have a deep ſpirituall ſenſe. Will not the preſent Rubrick give us leave to entertaine our people with the ſame ſhews, the crucifixes are already ſet upon the Altar, on the Tapeſtry, on the walls, on the glaſſe windowes in faire and large figures. The lawfulneſſe of croſſing not only in Baptiſme, but in the Supper and any where is avowed, as in the *Self-conviction* is ſhewen, what other barre is left us to receive all the croſſings that are in the Maſſe, but the ſole pleaſure of our Prelates who when they will, may practiſe that which they maintaine and force us to the particular uſe of theſe things which they have already put in our Book in generall termes.

The breaking of the bread unneceſſary.

Againe, we challenge in the Papiſts that in their forme

of

of consecration they have put out not onely the forenamed sentence, *Quod est figura corporis & sanguinis*, but also that other sentence, which for a long time stood in the old Liturgies, *Quod pro vobis confringetur*, that by the razing out of these words, they might put away the breaking of the bread in the distribution to the people, they have indeed a breaking of the bread after the consecration into three parts, all which are eaten by the Priest for very absurd ends; but when they distribute on Pasche day to the people, they will not break but provide to every one a round Wafer to be put in their mouth, for if they did breake there would be great danger that some little crummes of the bread in breaking should fall off, and that so many bodies of Christ as in these are broken mites of bread, should fall to the ground, and be trod on or lost, for this cause when they breake the hostie into their three portions, it is done with great circumspection above the cup, that all the crums may fall in the blood and be drunken down with it by the Priest, but no breaking must be of the bread w^ch^ is given to the people: With this practice our Book does agree, for it sayes not which was broken for you, but which was given for you, no direction in any of our Rubricks for breaking of the bread, yea one Rubrick pronounces that Wafers shall be lawfull to give to the people, albeit usuall bread may suffice.

Farther all know what great disputes we have with the Papists about their intention to consecrate, and what fearfull perplexities they are put in, both Priest and people, by their Rubrick which will have the Priests intention absolutely necessary for the consecration, as we may see in these two cautels of the Masse: *Proferendo verba consecrationis circa quamlibet materiam sacerdos semper intendat conficere id quod Christus instituit & Ecclesia facit:* The other, *Si autem per nimiam distractionem habitualis intentio cum actuali tolleretur, videtur quod deberet verba consecrationis cum actuali intentione resumere, sic tamen quod nollet consecrare si consecratio facta esset*; this intention to consecrate our Book avowes in the Rubrick in hand,

The Priests intention avowed.

[let him lay his hands on ſo much as he intends to conſecrate.]

Thus much for our prayer of conſecration, borrowing from the Maſſe theſe ſentences word by word, whereupon they build their conſecration, tranſubſtantiation, and adoration, whereby they put away the breaking, and take in the courſing, and manifold croſſings, with the Prieſts intention to conſecrate; the reſt of the words of the Romiſh conſecration may all be eaſilier digeſted than any one of theſe corruptions wee profeſſe to borrow, yea our men avow plainly their approving of this part of the Maſſe as it ſtands in the Canon without any change, ſee the appendix aſcribed to D. *Field* after his death, *L.*3. *c.* 1. [In this ſenſe ſayes he it is which we find in the Canon, where the Church deſires almightie God to accept theſe oblations of bread & wine which thee preſents unto him, and make them to become unto the faithfull Communicants the body & blood of Chriſt, who the night before he was betrayed, tooke bread into his ſacred hands, lifted up his eyes to heaven, gave thanks, bleſſed it, and gave it to his Diſciples, ſaying, *Take yee all of this, for this is my body: And in like manner after the Supper, &c.*] nothing is in this part of the Maſſe, but all there is juſtified.

CHAP. VI.

Concerning the Propitiatory Sacrifice, and the reſt of the Canon.

Our prayer of oblation from the Maſſe, and not from the Engliſh Liturgie.

FOllowes the prayer of oblation, as in our Book ſo in the *Miſſall* ſubjoyned immediately to the words of conſecration, thus ſtands in the *Miſſall* the Romiſh memoriall, *Unde & memores Domine nos tui ſervi ejuſdem Chriſti filij tui Domini Dei noſtri, tum beatæ paſſionis, nec non & ab inferis reſurrectionis, ſed & in cœlo glorioſæ aſcenſionis offerimus præclaræ Majeſtati tuæ de tuis donis ac datis hoſtiam puram, hoſtiam ſanctam, hoſtiam immaculatam, panem ſanctum*

ctum vitæ æternæ, & calicem ſalutis perpetuæ, ſupra quæ propitio ac ſereno vultu reſpicere digneris, & accepta habere, ſicut accepta habere dignatus es munera pueri tui juſti Abel, & ſacrificium Patriarchæ noſtri Abrahæ, & quod tibi obtulit ſummus ſacerdos tuus Melchiſedec ſanctum ſacrificium, immaculatam hoſtiam ſupplices te rogamus omnipotens Deus, juſſe hæc perferri per manus ſancti Angeli tui, in ſublime altare tuum in conſpectu divinæ Majeſtatis tuæ ut quotquot ex hac altaris participatione, ſacroſanctum filij tui corpus & ſanguinem ſumſerimus, omni benedictione cœleſti & gratia repleamur per eundem Chriſtum Dominum noſtrum. Here our Booke doth much reforme the Engliſh, a Rubrick for oblation they have none, but wee proclaime a prayer of oblation, and that not of the former Offertory, wherein the bread and wine was offered on the Altar in a peace offering, but of a ſecond ſacrifice, even as the Maſſe diſtinguiſhes, to the which the firſt offering was but a preparation.

Secondly, The moſt of this prayer in the Engliſh is put after the Communion to be a thankeſgiving and a ſpirituall ſacrifice of praiſe to GOD for the bleſſings in the Communion received, but we correct and draw it back from that place and ſet it at the back of the conſecration, where it ſtands in the *Miſſall*, and make it change the Engliſh nature, reſuming the old Romiſh Spirit to be no more a thankeſgiving but a prayer, and that of oblation of a new ſacrifice to God for ſinne.

Thirdly, We put in ſundry clauſes which the Engliſh put out, as theſe words [may worthily receive the moſt precious body and blood of thy Sonne Jeſus Chriſt] borrowing them from the Maſſe clauſe in the ſame place, *Quotquot ex hac altaris participatione ſacroſanctum filij tui corpus & ſanguinem ſumſerimus*: And the firſt eight lines which gave the forme of the oblation wee reſume from the Maſſe, profeſſing Chriſts ordinance to make, and our intention to make, that is, both according to the Popiſh Commentary & late Engliſh ſtyle, offer up in a ſacrifice if we beleeve either *Bellarmine* or *Heylin*, the one *Lib. 1. de Miſſa, c. 12.* maintaines that in the inſtitution *hoc facite* is rightly expounded, *ſacrificate*; the other in his *Anti-*

dotum, avowing that Christ in the ſupper made the Apoſtles ſacrificing Prieſts, and gave to them as Prieſts power in theſe words *hoc facite*: How ever the moſt pregnant paſſages which can be found in the *Miſſall* for the Romiſh propitiatory and unbloody ſacrifice are tranſlated hence and put in this our prayer: I grant that ſome things are added and ſome things detracted, but both the detractions & additions are made for our diſadvantage, wee want Gods acceptation of that bread and cup, as of the ſacrifices of *Abel*, *Abraham*, and *Melchiſedec*, his command to the Angels to bring this ſacrifice up to the heaven; but by theſe clauſes our Divines uſe to reject the Romiſh Propitiatory ſacrifice, and ſo they might not ſtand in our Book which will admit of no barre to that abhomination, the clauſe we adde in the end of our prayer, one part is taken out of the prayers which in the Maſſe doe follow: *Non æſtimator meriti, ſed veniæ, quæſumus largitor*, and doth nothing croſſe the doctrine of merit: The other part is taken out of the prayer which in the Maſſe immediately goes before: *Hanc igitur oblationem ſervitutis noſtræ quæſumus Domine ut placatus accipias per Chriſtum Dominum noſtrum*, now from this clauſe both *Bellarmine* and *Heylen* conclude their unbloody ſacrifice, the one *de Miſſa, L. 2. c. 21. Hanc igitur oblationem ſervitutis noſtræ, &c. ubi apertè oſtenditur eam oblationem propriè eſſe ſacrificium quippe quæ per miniſterium ſacerdotum Deo offertur*. The other in his *Antidotum* out of all the Liturgie chuſeth this one place to prove that the Engliſh Church in the Supper offereth up to God, a proper, outward, unbloody ſacrifice: Theſe words as in the Engliſh Liturgie they ſtand in a thankſgiving after the Communion have no ſuch ſhew, but as they are tranſpoſed to ſtand at the back of a conſecration in a prayer of oblation before the communion, may well prove this intent.

Wee muſt offer the Popiſh ſacrifice of the Maſſe.

Farther, the ſacrifice which here we pretend to offer is the oblation of praiſe and thankſgiving; See how *Bellarmine* expounds this part of the Canon of the Maſſe, *L. 2. c. 21. Falſum eſt per ſacrificium laudis cujus in canone fit mentio*

mentio debere accipi ſacrificium ſpirituale quod in laude et gratiarum actione conſiſtit, ſignificatur enim ea voce ſacrificium veri corporis Domini, quod ſacrificium laudis dicitur, quia per illud Deus magnopere laudatur et gratiæ illi aguntur pro ſummis ejus in nos beneficijs, unde etiam ſacrificium euchariſticum merito nominatur; that the *Canterburians* take this ſacrifice no otherwiſe now, ſee *Peter Heylen* in his *Antidotum* about the midſt, where in the matter of this ſacrifice my L. his Grace gives him leave to utter at length far other ſpeeches than ever dropped before from any Engliſh man, which pretended oppoſition to Papiſts; the fartheſt that *Montague* himſelfe, let be *Andrewes*, *Hooker*, or any other of their Divines, did goe, was to a commemorative, improper, ſpirituall ſacrifice, but that man will have here a proper, corporall, outward, unbloody ſacrifice offered, for which the Miniſters of the Goſpell are conſtitute by Chriſt as proper Prieſts of *Melchiſedecks* order, as ever were theſe of the Law after the order of *Aaron*, this ſacrifice cannot poſſibly be any other but of the body and blood of Chriſt, for the offering of the bread and wine is the firſt ſacrifice, and but preparatory, and upon it the Evangelicall Prieſthood is not grounded, the offering up of praiſe almes, our ſelves are expreſly by *Heylen* excluded from that ſacrifice he ſpeaks of, ſo it remaines that he muſt profeſſe the offering up the very body and blood in an unbloudy and propitiatory Sacrifice. In this place heare his own words: ---- [The paſſion of Chriſt as it was prefigured by the Lords ordinance to the *Jewes* in the legall ſacrifices *à parte ante*, ſo by Chriſts inſtitution its to be commemorate by us Chriſtians in the holy Supper *à parte poſt*, a ſacrifice it was in the figure, a ſacrifice in the fact, and ſo by conſequent a ſacrifice in the commemoration or in the poſtfact, a ſacrifice there was among the *Jewes*, foreſhewing to them his comming in the fleſh, a ſacrifice there muſt be among the Chriſtians to ſhew forth his death till he come and if a ſacrifice muſt be, there muſt alſo be Prieſts to doe, and Altars whereupon to doe, for without a Prieſt and an Altar there can be no ſacrifice, yet ſo that the precedent ſacrifice was of

a different nature from the ſubſequent, and ſo are alſo both the Prieſts and the Altars from theſe before, a bloody ſacrifice then, an unbloody now, Prieſts derived from *Aaron* then, from *Melchiſedeck* now, an Altar for Moſaicall ſacrifices then, for Evangelicall now, the Prieſts were ordained by Chriſt, to wit, the Apoſtles and their ſucceſſors in the Evangelicall Prieſthood, there is a *hoc facite*, for the Prieſts onely, who have power to conſecrate, *hoc edite* is both for Prieſt and People.] Thereafter at length he produceth many teſtimonies of antiquitie for true, proper, externall, corporall, viſible, myſticall ſacrifices in the Church, but for no better purpoſe than the Papiſts before him have done, who laid all theſe citations to his hands.

If there be any clauſe in the Maſſe prayer of oblation concerning their unbloody propitiatory ſacrifice for the remiſſion of ſinnes which is not in ours, as hardly ye will miſſe any ſentence neceſſary for this purpoſe, yet if any be, it is little matter, it may be ſoone added, for there is naught in this part of the Canon which our men will not gladly embrace; for this ſee the Appendix to D^r. *Field L.* 3. *c.* 1. *p.* 201. where he juſtifies all this part of the Maſſe to a letter, and ſhews how wee may truly offer to God the body and blood of Chriſt in a propitiatory ſacrifice for remiſſion of ſinnes and pacifying of God: Such juſtifications of the Maſſe were wont to be counted moſt unreaſonable, albeit poſſible, by all Proteſtants even thoſe who came neereſt to the Roman Church, yea by Papiſts themſelves who had any ingenuitie. In that ſame place of *Field*, we may reade of *Luthers* cenſure of the Canon, yea of *Caſſander* and other Papiſts, their deſire to have the Canon reformed, at leaſt gloſſed with marginall notes, but in that 28 yeare, wherein this Appendix long after the pretended Authors death was Printed, my L. of *Canterbury* did ſit in the ſea of *London*, and had power to make men both living and dead ſpeak from the Preſſe language, which was never before heard in the reformed Church; albeit ſince the uncouth voices of ſundry their dead men, both *Andrewes*, *Overhall*, *Field*, and others, have

have been made to ring lowd over all the Ile for mens amazement.

We have gone thorow the principalll parts of the Canon, that which Pope *Innocent* ſtyles the heart of the Canon and head or top of the Maſſe, *Cor & ſummus vertex*, there is in it yet foure other prayers, two before the conſecration and ſacrifice, and two after, theſe our Book hath paſſed by, but upon no neceſſitie, there is nothing in any of them which our Men have not avowed, thus have they made *Field* ſpeak after his death for all theſe foure prayers, and what ever elſe is in the Canon, *p.* 221. [The Canon of the Maſſe rightly underſtood is found to containe nothing in it contrary to the rule of faith, and the profeſſion of Proteſtant Churches] what diſlike they have of any thing in theſe prayers, wee ſhall ſee in diſcuſſing the particulars; the firſt of theſe foure becauſe it is long let it be divided in three parts, behold the firſt; *Te igitur clementiſſime Pater per Jeſum Chriſtum filium tuum Dominum noſtrum ſupplices rogamus, ac petimus ut accepta habeas & benedicas hæc dona, hæc munera, hæc ſancta ſacrificia illibata inprimis quæ tibi offerimus pro Eccleſia tua ſancta, catholica, quam pacificare, cuſtodire, adjuvare & regere digneris toto orbe terrarum unà cum famulo tuo Papa noſtro & antiſtite noſtro & Rege noſtro, & omnibus orthodoxis atq; Catholicis & Apoſtolicæ fidei cultoribus.* The chiefe things here that our Book-men might ſeeme to have reaſon to miſlike, is the making of the Sacrament a ſacrifice, which they offer to God for the Church and all the members of it; next that the Pope the Antichriſts name muſt ſtand in the prayers of the Church. Thirdly, That the Biſhops name muſt ſtand before the Kings, but none of theſe things will trouble their ſtout ſtomachs.

Our men doe reject nothing of the Canon of the Maſſe.

For the firſt, that they make this Sacrament a true ſacrifice we ſhewed before, and that this their ſacrifice they do offer up to God for the welfare not only of all Chriſtians living, but alſo for many of the dead, wee may ſee in many late approved writs, *Montagu apparat. p.* 379. *Unde Tertullianus de corona militis ait, pro natalitiis annua die facimus hoc eſt ipſum [illegible] offerimus in commemorationem*

What the Canon ſpeaks of a ſacrifice they approve.

tionem agonistarum J. Christi. Now against *Burton* about the midst [That the ancient Church had oblations for the dead, the ancient Liturgies put it out of question] *Poklinton* in his *Altare* not onely at the beginning brings out with approbation from the Decretals that Canon of *Fabian*; *Decernimus ut omnibus diebus Dominicis, aliuis oblatio fiat*, but also about the midst hath these words [At the Altar their Priests did stand at their solemne stations and offer prayers there *pro omni Episcopatu nostro, etiam pro Regibus*] poynting expresly at the place of the Masse in our hands: And thereafter, at the Altar also were commemorations made in *Cyprians* time, and who had made a Deacon his Executor, the Canon was that for such a one *non offerretur, nec pro dormitione ejus celebraretur neq; enim ad altare Dei meretur nominari in sacerdotum prece, qui ab altari Dei sacerdotes avocare voluit.*

What honour the Masse gives to the Pope, they yeeld it to the full.

For their affection to the Pope its not enough for *Montagu* and others of his fellow servants to powre upon the reformed Divines in generall oft, and in speciall upon *Calvin, Beza, Scaliger, Casaubon*, and such, all the venome which spite can invent, *Novatores, schismatici, furiosi, zelotæ, Lemanici, Puritani*, and what not. To speak with great respect of the Popish Divines, especially of sundry of the Jesuits, as of profound, grave, moderate Theologues, to inveigh against the overthrow of Abbyes, and with earnestly the restitution of Monasteries, that the holy Monks may live as *Elias* and *John* the Baptist gave them example. To speak not onely of *Bellarmine, Baronius, Bozovius*, as of good, pious, and godly men, let be miraculously learned, but to avow the office of Cardinall to be an eminent dignitie in the Church, a due reward of vertue, and worthy by all much to be respected, with this they are not content, except they let the world know also their great respect to the Pope himselfe, to call him Antichrist who dare among them, except he desire to be trampled upon as a peevish ignorant Puritan; they will have their succession and derivation from the Pope a maine piller of their Church, without which prop the Church of *England* would fall to the ground. Heare *Poklington*

Iugiõ with *Canterburies* applauſe, ſpeaking in his Sun-dayes Sermon at the beginning [Our Dioceſan can derive himſelfe the ſucceſſor of an Apoſtle, otherwiſe we would have taken his call for the voice of a ſtranger] and in his *Altare* thus he ſayes [Miſerable were we if he who now ſits Archbiſhop of *Canterbury* could not derive his ſucceſſion from S^t. *Auſtin*, and S^t. *Auſtin* from S^t. *Gregory*, and S^t. *Gregory* from S^t. *Peter*, his Grace can ſay, *ego ſum hæres Apoſtolorum*, I and my Predeceſſors have kept poſſeſſion, I have received the right faith from the right owners] This favour they beare not onely to the old Popes, but even to theſe of the lateſt and worſt times; ſee what commendation *Montague* gives to two late Popes, *Orig. p.* 114. *Patrum noſtrorum vel avorum memoria duo ſummi Pontifices viri optimi & doctiſſimi Adrianus Sixtus & Bellarmini avunculus Marcellus ſecundus extitere*, yea theſe Popes whom the world knew to be monſters of men, *Montague* will have to be called moſt holy Fathers by all who are not Puritans, by vertue of the place which they injoy in the Church of God; ſee his *Orig. par.* 1. *p.* 417. *Certis quibuſdam titulis & elogiis homines hujus ſæculi conſtitutos ab omni retro antiquitate viri prudentes etiam & religioſi honorarunt, iſtos honorum lemniſcos non eſt cujuſvis conculcare, ſed nec palam reprehendere id quod ſolent nugatoriquatuor Puritani, Pontificem Romanum ſuam ſanctitatem indigitare certiſſimus eſt character Antichriſtianiſmi, non tibi ſed religioni dicebat olim Iſidis ad orator, cum aſinus portans myſteria ſe putaret adoratum, honorem pari modo non Paulo alicui quarto, Alexandro ſexto, Iohanni 12. cæteris ſi qui ſint prodigia & propudia honeſtatis, ſed religioni exhibendum contendimus, hoc eſt eminenti dignitati qua ultra alios in Eccleſia Dei præditi ſunt, ſed eſt hæc phrenefis hominum ſolummodo fanaticorum quibus omnia diſplicent niſi quæ de ſuo cerebro confinxerint, quanquam nec illa placere diu poſſunt*: It was too much that many of theſe men oft have profeſſed their willingneſſe to give to the Pope, notwithſtanding of all the defaults of that Sea, upon the condition of ſome Reformation, his old place to be the Patriarch of the Weſt, unto whom all the Weſtern Clergy did owe ſome

See in the large Supplement what praiſes he powres on the head of the preſent Pope *Vrban*.

obedience and ſubjection, yea to have him as he was of old the firſt Patriarch of the Chriſtian world, ſo *Montague Antidiatrib. p. 81. Neceſſe eſt ut caput Eccleſia habeat, Eccleſiæ in ſumma collectione caput eſt Chriſtus, Eccleſia per partes capita ſunt conſtituti Epiſcopi, hoc eſt præſunt cum authoritate capitis ſinguli in ſuis paraciis, cenſetur inter iſta capita Pontifex, habet ille locum, jus antiquum obtinet; caput eſt Eccleſiæ particularis Romanæ cui præeſt, præcipuæ olim parti Chriſtiani orbis, hoc eſt, cunctis ad Occidentem regionibus cum authoritate quadam, non illa quidem ſingulari & ſuprema, præfuit Pontifex, et ſi non obſtaret perdita illa ambitio præeſſet hodie etiam cum ſed de jure humano, p. 74. Sedem Romanam appellat coryphæam ſubſcribo & eodem ipſe titulo eandem ſedem cohonestabo, p. 51. De Principe Petro non litigamus, de ſucceſſorum primatu aliquatenus, domicilium principatus non demolimur, i. e. damus à Petro ad ætatem Auguſtini in Eccleſia Romana Apoſtolicæ cathedræ ſemper perviguiſſe principatum, p. 49. Ubicunq; multi, & multiplicitas ut ordo eluceat & harmonia conſervetur, ab uno arceſſenda eſt origo omnis, unde autem melius origo omnis quàm ab Eccleſia principali, loco debetur hæc præeminentia : loci primatum & illum ordinis & propter utrumq; præſtantia habeat ſi voluerit Romanus Pontifex, p. 147. antequam terminos tranſpoſuerat antiquos, Romanus Epiſcopus quidni dicebatur--ſcio alias & amplector Romanum Pontificem vocatum Benedictum, ſcio Papam & paſtorem nominari, quid ſi hæc omnia nomina uſurpabat, quid ſi & Apoſtolicum, p. 41.* He regrates that the Pope is ſo farre debaſed that he ſhould be ſpoyld of his juſt and proper dignitie : *Gens avium unaquaq; tandem ſuas ſibi plumas repetendo furtivis coloribus denudatam propriis etiam quod non oportuit improbantq; vehementer ſi invidiæ circumciſam ac ſpoliatam, nudam, ridendam, exſibilandam corniculam expoſuerunt*; In that ſame page he aſſures that Chriſtian Princes and people will gladly yet give to the Popes this old honor and tribute if they will amend their manners; *Exhiberent etiam hunc, ad priſcos illos mores ſi tantum revertatur & exempla pietatis majorum :* Thus farre *Montague* went above ten yeares ſince, but to goe thus far on, that, even this day, without any reformation, the

Pope

Pope when he is a monſter in his private life, for the ſpirituall dignitie he hath in the Church above all other, by vertue of his place he ought to poſſeſſe his old ſtyle, not onely of holy Father, but of holineſſe in the abſtract, and that all who will deny this are madde frantick Puritans, who goes thus farre cannot but think the Liturgie of all Weſterne Churches to be faultie, where the Popes name is not put in the old place of the publick prayers.

As for the Kings place after the Biſhop, the ambition of our Book-men is capable of ſuch extravagancy: *Pokington* before in his relation of the ancient cuſtome puts indeed the King behind the Biſhop, and theſe men oft in their Writs urge that example of *Theodoſe* that the Emperours were not permitted to have place to ſtand at the Altar being but Laicks, and not capable of that ſpirituall dignitie proper to Prieſts, that the Princes higheſt priviledge is to come to the Altar with his offering, and then without ſtay to depart. The Popes Legate Seignior *Con* is made much of among them who propounds to our Prince the example of our old Scottiſh devout Kings, who did ſalute the meaner Prieſts as their ſuperiours, yea it was marked in our Soveraignes Coronation, that when the greateſt Marques was admitted in that ſolemnitie but to the kiſſing of his Majeſties hand, the meaneſt Biſhop got a kiſſe on the cheeke; many ſtrange things are alleadged of the Clergies ambition among us, whereof I wiſh time may cleare them to be guiltleſſe. *Montague* in his *Antidiatrib.* p. 80. *Ille principatus obtineat in Eccleſia ut revera ſemper obtinebat, ſummus ſacerdos inter cæteros* ἀξιώματος *ut appellant enim græci Patres paſſim, Epiſcopus conſtituitur* ὑπέρογκος *ut vocatur ab Ignatio—Monarchæ ſunt Epiſcopi in ſuis* παροικίαις, *Monarchæ in ſuis* διοικήσεσι *Metropolitæ, Monarchæ Patriarchæ auguſtiores*, p. 40. *Sacerdotij culmen & ὑπεροχὴν non ignorant Reges; Sereniſſimus Britanniarum Monarcha minimè omnium ignorat, fatetur autem ultro aliquo modo in quibuſdam ſupra regiam dignitatem eminere cum vetuſtis & orthodoxis patribus*, ἀλλὰ τοῦτο ἐκείνοις, ſayes *Chryſoſtome*, meaning that the Biſhop is a Prince of greater dignitie than the Emperour, *Gregorius Nazianze-*

Yea they will have their very Biſhops preferred to Kings.

nus scripsit in Apologia ὁσῳ ἀνθρωπος ἀνθρωπου, τοσῳ καὶ ἀνθρωπος ἱερεως: So much as the Soul exceeds the body, tantum Regno sacerdotium, & quantum Deus praestat hominibus, tantum regia potestati praestare sacerdotium — haec enim nescisunt in lege Dei edocti & eruditi Reges, cum Constantinus olim, Pipinus, demum Carolus, Fredericus occurrerint, de quis descenderint, venientes exceperint religionis auctiores Christianae, venerationemq; exhibuerint, We need no more scorne the Canonists for preferring the Pope to the Emperour so farre as the Sunne is above the Moone. Since Dr. *Montague* is applauded to prove from Scriptures and Fathers, that any Bishop is as far above the King as the Soule is above the body, yea as God is above man.

The next part of the first prayer is this, *Memento Domine famulorum famularumq; tuarum & omnium circumstantium quorum tibi fides cognita est, & nota devotio, pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis pro se suisq; omnibus pro redemptione animarum suarum pro spe salutis & incolumitatis suae, tibiq; vota reddunt suae aeterno Deo vivo & vero.* Of this commemoration of the living in generall, and in particular of benefactors, they will make no scruple who in their solemne prayers delight to name their Patrons with all their styles, as for the offering for their Soules salvation the former place of *Field* does justifie it.

The commemoration of the Saints in publick prayer avowed.

In the third part of this prayer is the greatest difficultie, so it sayes, *Communicantes & memoriam venerantes in primis gloriosae semperq; virginis Mariae genetricis Dei & Domini nostri I. Christi, sed & beatorum Apostolorum & Martyrum tuorum Petri, Pauli, Andreae, Iacobi, Joannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis, & Thaddaei, Lini, Cleti, Clementis, Sixti, Cornelij, Cypriani, Laurentij, Chrysostomi, Ioannis, & Pauli, Cosmae & Damiani, & omnium sanctorum tuorum, quorum meritis precibusq; concedas ut in omnibus protectionis tuae muniamur auxilio, per eundem Christum Dominum nostrum,* Amen. The exceptions which use to be taken at this part of the prayer are mainly two. First, The particular enumeration of the Apostles names, and of other old Martyrs,

of

of this our parties make no question, for diverse of them have printed lately their good liking of the dypticles reading in time of the Sacrament, which hath the names of a great number more and lesse knowne Saints than here are expressed. The second is a desire of blessings from God for the merits of the Saints, this they make *Field* after his death clearly to defend, *p.* 223. [Let us come (sayes he) to the other objection concerning the commemoration of the blessed Apostles & other Saints and holy Martyrs, by whose intercession and for whose merits the Priest and people desireth God that they may be kept safe, &c.] This he would shew to be no poynt of Popery by the testimony of *Bucer*, but no wayes pertinent to his purpose, as his owne citation will cleare, yea they have begun long ago to proclaim the Saints departed our Mediators of intercession, as Christ is our Mediatour of Redemption, so *Montagu Antidiatrib. p.* 19. *Non abnuerim illos esse orationis & intercessionis ut loqui solemus intercessores, Iesus Christus solus est & absq; ullis Mediator redemptionis, & quoad meritum passionis suæ unicus Mediator intercessionis*; he avoweth that nought doth keepe him from the particular invocation of the Saints, but their ignorance of his particular estate, and confesseth his willingnesse to invocate his Angel-keeper, whom he knowes to understand his affaires, and any other Saint also, if he knew that by any meane they could heare him. *Tu mihi probe posse me certum esse de scientia Sanctorum particulari Egressionis, tandem modo acquisita, ego certe quod ad me ipsum attinet sanctos defunctos humi exclusos tanquam tali, beatam unam Virginem, sanctissimos Apostolos, cæteros, gloriosissimos Martyres non verebor adire, interpellare, alloqui, supplicibus precibus deprecari habeam me commendatum suis intercessionibus apud Deum patrem per filium suum.* Now for their cognition of our estate they are speaking of sundry probable wayes, these Saints who have lately been on the earth, they tell us take with them all the knowledge of humane affaires they had in their body, also the advancement of the Virgin *Mary* above all the Angels, how easie is a revelation of our case by God or an Angel,

The Saints our Mediatours of intercession, by vertue of their owne merits.

gel, or the report of a lately dead ſoule. For the matter of merit they are as cleare as *Bellarmine*, avowing with approbation in their comitiall Verſes, *Virtutum ſancta & ſpecioſa caterva, ſalutem divino ex pacto quam meruere dabunt.*

The ſecond prayer of the Canon is this: *Hanc igitur oblationem ſervitutis noſtræ ſed & cunctæ familiæ tuæ quæſumus Domine ut placatus accipias dieſq; noſtros in tua pace diſponas, atq; ab æterna damnatione nos eripi, & in electorum tuorum jubeas grege numerari per Chriſtum Dominum noſtrum:* The firſt words which alone are uſed by the Papiſts to a wicked purpoſe, wee have them as I ſhewed before, the reſt formed by *Gregory* none of them will refuſe.

Prayers for the dead avowed, alſo *Limbus Patrum* if not Purgatory it ſelfe.

Of the two prayers which in the Canon followes the conſecration, the firſt is this: *Memento etiam Domine famulorum famularumq; tuarum qui nos præceſſerunt cum ſigno fidei, & dormiunt in ſomno pacis, ipſis Domine & omnibus in Chriſto quieſcentibus locum refrigerij, lucis & pacis, ut indulgeas deprecamur per eundem Dominum noſtrum.* This is the onely place of the ordinary Maſſe, whereon univerſally the Papiſts hold their Purgatory & Prayer for the dead: Now all this prayer as it ſtands they make D^r. *Field* to defend, yea the Biſhop of *London* put his hand to *Cozens* devotion in the fourth Edition, wherein yet doth ſtand a Prayer for the Soule departed out of the Body, that it may be preſerved from hell and darkneſſe and carried to *Abrahams* boſome, and now they are beginning to lay downe cleare grounds for Purgatory; *Montague* under pretence to ſet downe D^r. *Overballs* tenet after his death about *Limbus Patrum* with his own amplifications as he profeſſes, hath theſe words among many moe; *Apparat. p. 61. 1. Obijcunt nullus tertius locus indicatur in Scriptura præter infernum damnatorum & cælum, R. ſi indicatur non ante Chriſtum in inferno non fuiſſe quod videatur conſtare, Luc. 16. Nec ulli homini cælum patuiſſe ante Chriſtum quod ſatis clare indicatur, Heb. 9. 8. Simul indicatur neceſſarium fuiſſe aliquem alium locum ubi fuerint conſtituti, uſq; dum via Sanctorum per Chriſtum aperiretur utcunq; quis, qualis, aut ubi*

ſit

si ille locus non indicetur : praeterea licet non indiceretur in Scriptura non esse tertium locum, non tamen inde sequitur non fuisse tertium, quia multa sunt quae non indicantur in Scriptura, locus ille Matth. 25. Loquitur non de loco aut statu animarum ante Christum, sed de statu & loco finali post finem seculi, cum duae tantum erunt absq; dubio hominum societates, & duo tantum loca, alter praemij, alter poenae sempiternae, quo sensu rectè asserebat Augustinus contra Pelagium, non esse tertium locum praeter infernum & regnum Dei aut inter mortem aeternam & vitam aeternam. Immediately before he presseth the most of the Scriptures which the Papists under the name of the Fathers abuses for the probation of Purgatory; *Ante adventum Christi omnes ad inferos deducebantur inquit Hieronymus in 4. Ecclesiaste, inde Iacob ad inferos descensurum se dicit, & Iob pios & impios in inferno queritur retineri, & Evangelium dicit magnum chaos interpositum apud inferos, & revera antequam flammeam illam rotam & igneam romphaeam ad paradisi fores Christus cum latrone reseraret, clausa erant coelestia, nota ut Samuelem quoq; credas verè in inferno fuisse, & ante adventum Christi quamvis sanctos omnes inferni lege fuisse detentos.* Also *Istud est quod Lucus vocatur et abyssus in qua non erant aquae in qua anima recludantur sive in refrigerio, sive ad poenas : Postquam ea descendit Christus inferorum claustra perfodit, diripuit, vastavit, spoliavit, vinctus inde animas liberando.* How farre *Limbus Patrum* with such Scriptures & reasons maintained is from the next adjacent cellar of Purgatory, especially when we consider what they doe maintaine also of the state of Infants unbaptized any man may judge.

The last prayer of the Canon is; *Nobis quoq; peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus partem aliquam & societatem donare digneris cum tuis sanctis Apostolis & Martyribus, cum Ioanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Perpetua, Agatha, Lucia, Agnete, Cecilia, Anastasia, & cum omnibus sanctis tuis intra quorum nos consortium non aestimator meriti sed venia quaesumus largitor, admitte per Christum Dominum nostrum.* Nothing here is to trouble their sto-

mack, the commemoration of particular names in prayers at the Altar we proved before they defended, though here be diverſe names that are unknowne, yet they approve the old Martyrologies, and in their Calendar of Saints are a great number of as obſcure and uncertaine names, yea *Montague* will have no ſtory queſtioned which the long practice of the Church hath allowed, albeit for it no teſtimony of any ancient can be produced. *Orig. p. 276. Nihil eſt memoriæ proditum quod ego quidem ſciam hac de re apud vetuſtiores ſive hiſtoricos, ſive patres, probabile tamen eſt hanc receptam Eccleſiæ conſuetudinem de traditione vetuſtiore aut ſcriptis etiam Patrum vetuſtioribus nunc deperditis dimanaſſe.*

CHAP. VII.

Concerning the laſt two parts of the Maſſe, the Communion and Poſt Communion.

BEing now ſomewhat weary with the former collection, I am forced to draw what followes into ſhort bounds: After the conſecration and oblation and the reſt of the Canon, followes in the Maſſe before the Communion ſome preparatory prayers, according to the Rule which *Durand* in theſe words ſets downe. *L. 4. fol. 92. Hoc autem breviter notandum eſt, quod ſacerdos ante perceptionem corporis & ſanguinis Chriſti debet dicere orationes à ſanctis patribus inſtitutas.*

Our Pater noſter in this place borrowed from the Maſſe.

Of theſe Prayers which ſtand at the back of the Canon, the firſt is the *Pater Noſter*, however wee ſhew before that ſome of the auncients did avow the Apoſtles, and their followers for a time to have uſed no other ſet forme of prayer at the Communion, but only this of our Lord, yet the putting of this prayer at the back of the conſecration & Canon, w[illegible]t a late invention of Pope *Gregory*, as himſelfe and all the Rationaliſts from him declare; take it in *Innocents* words, *Lib. 5. c. 28. Beatus Gregorius*

Gregorius Orationem Dominicam post Canonem super hostiam censuit recitari: This in him was counted a novelty, and therefore in his Epistles it behoved him to use Apologies for it, and to set before it a Preface to make the reciting of it in this place of the Masse to be taken in good part, being said sometimes before in that same action: *Præceptis salutaribus moniti, & divinâ institutione formati dicimus Pater noster:* To this Preface of *Gregory* the formers of the *Missall* thereafter put to the word *audemus*, and as yee heard from Pope *Innocent*, this is all said *super hostiam*, for their boldnesse to call God their Father in this place, and that with bold, lowd, and high voice, while as in the whole Canon they scarce durst peep, but muttered all in great silence: This their boldnesse now comes from the consecration and oblation whereby they have Christ the Son of God corporally present in their hands, and have offered him in a propitiatory sacrifice to the Father: When this is perfectly done, they are bold to say their *Pater Noster*. For this heare *Heigam. p.* 30. 5. The Priest having gotten as it were a good opportunity, having now before him the Lord and maker of heaven and earth, and that according to his corporall presence, he exhorteth all the people heartily to pray, saying, *Oremus Pater noster*: The *English* avoyds all these superstitions, they say the Lords prayer after the Communion, but *Gregories* Preface, *Præceptis salutaribus moniti, &c.* And the latter addition *audemus dicere*, they scrape out. *Innocents* rule to say it on the consecrate hostie they abhorre, and put the prayer in a place where it cannot be possibly so abused, but here we leave the *English* Novalists these Sacramentaries, and put our Pater noster in that same place with the same Prefaces, with the same boldnesse of speech which the good old order of *Sarum* prescribed before the Sacramentaries of *England* or their Patrons were borne.

The other prayers wh[illegible]e Priest uses before the Communion are diverse, one or moe of them to be said according to his good pleasure, all of them run on two

Also our Prayers of humble accesse.

poynts, confeſſion of unworthineſſe to come to Gods table, and a prayer, by the Sacrament to be profited in Soule and Body; ſo yee may ſee in the prayer, *Deus qui de indignis dignos facis, & de peccatoribus juſtos, & de immundis mundos*; And in that prayer, *Domine, non ſum dignus qui intres ſub tectum meum*: Our prayer of humble acceſſe is formed plainly out of this, yea it ſpeaks in groſſer tearmes than any of the Maſſe prayers of this place, for the moſt common of the Prieſts prayers of acceſſe is this; *Corporis & ſanguinis tui Domine Ieſu Chriſti Sacramentum quod licet indignus accipio, non ſit mihi judicio & condemnationi, ſed tua proſit pietate corporis mei & animæ ſaluti, Amen.* What they call the taking of the Sacrament of Chriſts body and blood, wee call the eating of Chriſts body and drinking of his blood, they deſire that the receiving of the Sacrament may be profitable to the ſalvation of their ſoule and body, wee pray that our Bodies may be cleanſed by his Body, and Souls waſhed by his blood. The *Engliſh* have indeed this our prayer word by word, but in a place that puts it out of all ſuſpition, to wit, before the conſecration, but we will have it in the proper place where the Maſſe requires it, and that with a Preface, that its our prayer of acceſſe to the Communion. In this place being ſo tranſpoſed and Prefaced, it may well ſerve the turne of thoſe who profeſſe their deſigne in changing the *Engliſh* Book in theſe places to cure the diſeaſed mind of Sacramentary Puritans.

There is alſo in the Maſſe before the Communion ſome ceremonies uſed, as the breaking of the Hoſt, the putting of one part of it in the cup, the giving of the Pax and ſome prayers joyned with theſe actions, ſome of them, as the *Agnus Dei*, wee have word by word in our Morning prayer, the reſt have naught in them that our men will make any ſcruple of, onely there is in the expoſition of the laſt clauſe of the Pater noſter, *Libera nos quæſumus, &c.* mention made of the interceſſion of the bleſſed Virgin and Apoſtles; but how well they like of ſuch interceſſion, *Montague* ſhewes us, and if he cannot be truſted,

ſted, as it ſeemes he ought to be, for ſince B. *White* is removed, he is the principall Writer of that faction wee have to doe with; or if *Schelford* likewiſe have no credit in his avowing that the keeper of the Saints day obtaines thereby the interceſſion of that Saint, and the neglecter of that ſolemnitie receives a great ſpirituall loſſe, even the deprivation of the heavenly prayers of the neglected Saint: If we can beleeve neither of theſe take a third, D. *Andrewes* in his *Striſture*, who muſt be above all exception, eſpecially when he is preſented to the world after his death by my L. of *Canterbury*: Theſe are his words in the midſt of that little Treatiſe [We celebrate the memories and keep the feaſts of the bleſſed Martyrs, as well for imitation, as that we may be partakers of their interceſſion:] Is not this a cleare enough text put by my Lord of *Canterbury* in *Montague* and in *Schelfords* hands, which may uphold all the Commentars and deductions that they have made upon it.

As for the Ceremonies themſelves of breaking the Hoſt, of putting part of it in the Chalice, and taking them out againe for the repreſenting of Chriſts burriall and reſurrection, of their giving their Pax to the people, of their kiſſes and croſſes, and bowings, none of all theſe things in reaſon can trouble our men, for they defend the Churches power in making ſo many ſignificant rites as ſhe thinks expedient: All theſe named and many moe particulars lye under their generall, the power which they give to the Church, will extend it ſelfe to the finding out and impoſing all theſe rites were they yet to be invented, and ſo many moe as can come hereafter in the fancy of any who hath a place and ſpirit for leading in the Church: the moſt of theſe rites they have avowed already to be lawfull, yea the worſt of all the Ceremonies and ſignificant ſignes of the Maſſe they have proclaimed long agoe to be good, to wit, the uſe of Images and proſtration before them; upon this madneſſe a great part of the faction, their zeale is now ſpent, albeit none of all the reformed Churches have kythed more zeale

The worſt ceremonies of the Maſſe avowed.

againſt Images both in doctrine and practice, than that of *England*; the Homilie againſt the *Perill of Idolatry*, will beare witneſſe, but this now is one of the diſeaſes of this age, whereof *Canterbury* complaines of to the King in his Preface to *Andrewes Poſthum* works. This *Iconomachian* hereſie is one of theſe fevers, a fit of that frenſie, wherein this laſt and moſt corrupt age is fallen, to which his Graces medicinall hand offereth a potion; albeit, as he there profeſſeth, without great hope to get his perverſe Patient by all the craft he can uſe, purged of the inveterate and now deſperate diſeaſe; however, he will ſhew his endeavours that poſteriour ages may know and praiſe his labours to relieve the age wherein he lived from theſe epidemick evills whereto the maligne influence of Prior times did make it ſubject. Behold the tablet in hand which his Lo. by the hand of his Apothecary the Montebank Dr. *Montague* preſents to us to be ſwallowed for our health, *Antidiatrib. p.* 24. *Heretici nequaquam cenſeri debemus in poſterum εἰκονομαχοι aſſervamus enim diligenter & cum cura Petri, Pauli, B. Virginis Deiparæ, Sanctorum aliorum innumeras imagines præſertim verò I. Chriſti redemptoris crucifixi — etiam in templorum adytis, cryptis, lararys, & p.* 26. *Sunt apud nos quod aliquoties dicendum frequentiſſimæ imagines in Eccleſijs perſtallos ut vocant Canonicorum per feneſtras, ambones, vaſa, veſtimenta, & ipſa βυβλια*; he diſallows not the religious uſe of Images but idolatry, *p.* 27. *Tantummodo taxamus τὴν λατρικὴν uſum & utilitatem non ſollicitamus ullo pacto*, the greateſt fault he alleages on the Papiſts here is not idolatry, *p.* 24. *Pergamus ad Romana Eccleſiæ ἀνωτέρα*, this fault he chargeth them with but for the faſhion, for he grants the great conveniency of Images in the Church to ſtirre up effectually by their ſight and to invite the hearts of people to ſorrow for ſin, love of Chriſt, joy, and all other holy affections, *ibid.* He ſayes farther that the honour of the Image is for the architype, and what comely is done to the Image, redounds to the perſon whoſe image it is, that thoſe who doe any diſgrace to the image of a Saint are madde and ſhould

We muſt fall downe before Images.

ſhould be puniſhed, p. 128. *Veriſſimum omnino eſt διὰ τὸ ἐμφερὲς τιμᾶσθαι ἴσως, ut Cæſaris imago in numiſmate, ut Meleti character in pala annuli, quod ſi quis Cæſarem in charactere & numiſmate ſuo ἐπιμέλειᾳ in archetypum tranſiit ea contumelia, quod ſi quis Sancti alicujus imaginem d decore afficiat, illum ego & ὀργὴν optaverim & ſuæ temeritatis pœnas dare:* Yea if the old Lawes be not exerciſed upon the breakers of Images which *Canterbury* makes *Heylen* to avow to be this day in force as they were in Q. *Maries* dayes, *Studley* with his Graces approbation hath Printed that the hand of God will be on ſuch profane perſons, for he Prints that he knew a Churchwarden who had taken downe a Croſſe in the Paroch, much frequented by ſome devout people, and that for the taking downe and breaking of that Image the poore mans ſwine were ſtricken with madnes, and that he thereafter in deſpaire did drowne himſelfe. Yea which is wonderfull, *Montague* leaves not the matter till he bring us to fall down and adore before the Image, juſt as we doe before the Altar, p. 30. *Chriſtiani omnes adoramus Chriſtum, imagini & ſimulachro non proſternimur coram imagine forſan, quid ad rem? Invitatio eſt ad pietatem ex intuitu; tolle ſcandalum ita ſi velis, proſternaris: ante menſam Dominicam inclinamur, in genua procumbimus, venerationem exhibemus, non tamen menſam adoramus.* Will any Papiſt require more for the outward act than to fall down before the Image? Yea doth the ſpirit of error ſuffer theſe men to ſtand at an adoration before the Image and before the Table, hath not God given them over to vent their adoration and proſtration not onely before, but unto the Table for the reſpect of the body that lyes on it, unto God, and to his Altar, and ſo by *Montague* his reaſon to uſe adoration, not onely before Images, but to Images, when the hornes of that Spirit are come out ſo long they deſerve no compaſſion who will be deceived with it.

In the Communion we follow the order of the Maſſe, there the Prieſt muſt communicate, and that in both kinds firſt: if that once be, the ſacrifice of the Maſſe is perfected,

The Prieſts conſumption of the ſacrifice injoyned.

perfected, though no other communicate, his participation they injoyn as absolutely necessary and alone essentiall to this action. This wee ordaine straitly that the Presbyter himselfe first receive in both the kinds, this is the Priests consumption, wherein (as *Bellarmine* before did shew us) the maine part of the life, soule, and essence of the Masse did consist. Of this our Church was never carefull, it was indifferent for our Minister to communicate at what time, in what order he thought meet.

A doore opened for removing of the cup from the people, and the putting of the bread in their mouth.

Beside this, we are injoyned to give otherwise to the people than we take our selves; the Presbyter must take it in both kinds, the people must get it in due order, not a word of both kinds for them, they have given us just occasion to suspect them of the Popish sacrilledge of withdrawing the cup from the people, oft in print of late they have forsaken the grounds whereby wee oppugne this Popish crime, they tell us that Scripture doth not command the giving of the cup to the people, that the peoples possession of the cup is grounded on sole tradition, that *bibite ex hoc omnes* concerned the Apostles not as Disciples or people, but as Priests. Heare Doctor *Montague* in his last Treatise, *Orig. p.* 396. *Ubi jubentur in Scriptura infantes baptizari, aut in cœna Domini sub utraque specie communicantes participare, sexcenta sunt ejusmodi in ritibus sacris à Deo institutis, Ecclesiæ mandatis & usurpatis ab Ecclesia de quibus possimus profiteri nihil tale dicit Scriptura, Scriptura hoc non prædicat.* Dr *White* of *Ely* in his Treatise of the Sabbath after 73. *p.* among his traditions reckons the baptisme of Infants, the right sanctifying of the Sunday, the service of the Church in a knowne tongue, and the delivery of the communion to the people in both the kinds. *Heylen Antidot.* about the midst, tells us that *hoc facite* belongs to the Priest alone, and to the Apostles as Priests, but *hoc edite* to the Priests and people both. he will not be pleased to say so much of *hoc bibite*, *Canterury* sets downe in *Andrewes posthume structure* a little after the beginning the acknowledgement of the ancient custome of the peoples communicating in one kinde in diverse

verſe caſes without any appearance of diſlike of ſuch mutilation of the Sacrament. Theſe are his words [It cannot be denied but reſerving the Sacrament was ſuffered a long time in the Primitive Church, in time of perſecution they were permitted to carry away how great a part they would, to keepe it by them, and to take it at all times for their comfort, and thoſe that lived as Hermits in remote places were likewiſe permitted to take with them ſo much as they thought good, to take it at times —— As for the ſick it was alwayes ſent them home were the diſtance never ſo great, and againſt the time of extremitie it was thought not amiſſe to have it reſerved that if the Prieſt ſhould not be in caſe to goe to the ſicke partie and there to conſecrate for him, yet at leaſt it might be ſent him] Yea Dr. *Poklington* is applauded by *Canterbury* to praiſe the Church of *England*, not onely for their Altars, Fonts, Walls, Glaſſe-windowes, Veſtry, Lavatory, Reclinatory for confeſſions within the Chancell, but alſo for their repoſitory; now it is knowne that no part of the Sacrament uſed to be reſerved and put in the cit or or repoſitory for the uſe of the ſick or others, but the bread onely. By this practice the Papiſts vehemently preſſe us with the needleſneſſe of the cup in all theſe caſes: And by theſe preparatives the ſimple needleſneſſe of it for the people in any caſe.

While alſo they ſcrape out of the Engliſh Rubrick the giving to the people the Communion in their hand, and put in for it the giving of it in due order, they make way to another Popiſh abuſe of putting the bread in the peoples mouth, as being too profane to handle that which ſo oft after the conſecration they call the body of the Lord, and by this due order they evidently diſtinguiſh the people from the Clergie that are preſent, the one communicates at the Altar, but the other is more unholy than to get leave to come neere to the Altar, but were he a King he muſt receive the Communion without the rayle. This diverſe of them in their late Writts avowes to have been the practice of antiquitie, which they pretend themſelves deſirous to imitate. Vide large Supplem.

In the delivery of the elements the English Liturgie is left, and the Masse followed.

In the Communion it seemes the Romish Church tyes not precisely to any one forme of words in the delivery of the Elements; for in the *Missall* there is a diversitie in the forme of these words: My *Sarum* hath this forme, *Corpus Domini nostri I. Christi sit mihi peccatori via & vita in nomine Patris Filij & Spiritus Sancti*, Amen. But the most common forme I see is that of the Roman *Missall*: *Corpus Domini nost. i Iesu Christi custodiat animam meam in vitam æternam.* This our Book followes adstricting to one onely forme of words, and that of the Roman *Missall*, correcting as it were but most unhappily the English Liturgie, for both we adde a Rubrick here [the partie receiving shall say, Amen] and repeat it also at the other element, for this sentence savouring so much as words may do of their corporall presence, they will therfore have it much heeded, and the people to seale it with their Amen. Also that golden sentence of the English Liturgy, that served much to hinder what ever evill imagination people might have taken of a grosse corporall presence of Christs body and blood in the elements or on the Altar, either from the words in hand or any other that golden saying [Take, eat this in remembrance that Christ dyed for thee, by faith eat him in thy heart with thanke[giving] they score out by their new Index least such a firme pillar should stand for these vile heretickes the Sacramentarians to leane upon.

At the taking of the other element the Priest sayes, *Sanguis Jesu Christi custodiat animam tuam in vitam æternam.* This our Booke borrowes [the blood of the Lord Jesus which was shed for thee, preserve thy body and soule to life eternall] for feare of Popish transubstantiation; the *English* put to this sentence [Drinke this in remembrance that Christs blood was shed for thee, and give thanks] But our men have spunged this away, *propter Sacramentarios*, least any thing should be here to hinder our returne to our old faith of the reall presence within the elements, and that to this faith we might the more be hastened, immediately they subjoyne a Rubrick, to cover the remaines of the consecrate elements with a corporall.

corporall. Now Pope *Innocent* tells us that *corporales pallæ significant linteamina quibus corpus Christi involutum fuit*, this linnen is not called a corporall till after the consecration, for onely then it doth involve and lye about the body of Christ, before the consecration the *corpus* was not present, and so before they will not give the linnen the style of the Corporall.

The Post-Communion is some prayers which the Priest sayes after the participation: These in the ordinary Masse are thankesgivings to God that hath given the blessed food of Christs body and blood, and desires to find the fruit of that blessing in sundry formes of words, the same in substance with our Collect of Thankesgiving. The most common forme is this, *Gratias tibi agã Domine sancte Pater, omnipotens æterne Deus, qui me refeciſti de sacroſancto corpore & ſanguine filij tui Domini noſtri ſ. Chriſti, & precor ut hoc ſacramentum ſalutis noſtræ quod ſum ſi indignus peccator non veniat mihi ad judicium, neq; ad condemnationem pro meritis meis, ſed ad profectum corporis mei & animæ ſalutem in vitam æternam, Amen.* The onely thing that any would except against this or any other of the Post Communions is the termes which may import the corporall presence, but these wee leave to take in as grosse words as the *Missall* doth use. The *English* have in this place the Lords prayer, and another prayer of thankesgiving; but our Book must rather be dissonant from the *English* than from the Roman Liturgie; these prayers must not stand here but be put to such places and ranked in such an order as *Sarum* of old prescribed, onely in one thing we follow the *English* order in singing their *Gloria in excelsis*, which the Masse had long before as we shew in the proper place.

The Postcommunion is approved.

After all, while the Priest puts off his cloths, there are read sundry Psalmes, and Scriptures, and prayers, none whereof our men will get refused, and all is closed with the Bishops or Priests blessing, the same which we use, as for the first part of it, it was in the Masse before the giving the pax or peace to the people, but the last part the Masse so expresseth it, *Benedictio Dei patris omnipoten-*

tis descendat super nos, & maneat semper in nomine Patris, Filij, & Spiritus Sancti, Amen: which we turne [The blessing of God Almightie, the Father, Sonne, and holy Ghost, be amongst you, and remaine with you always, *Amen.*]

Nothing in the Masse at all which our men will not imbrace if it were pressed on them by authoritie.

It remaines that wee should paralell with our Booke the accidentall parts of the Masse so to call them, the most of these we have actually, their vestments, hoods, surplices, rotchets, miters, copes of all colours filled with numbers of images, palls, corporalls, chalices, patins, offertory basins, wax candles, vailes, railes, stalls, lavatories, repositories, reclinatories, bowings, duckings, crossings, kissings, coursings, perfumings. These wee have already, and what of the ceremonies we want, it were easie to fetch testimonies from our parties writs for their lawfulnesse, or at least to shew the necessitie of taking them when ever they shall be imposed by our Bishops upon as good grounds as we have taken the rest.

As for the parts subjective, the diverse kinds of Masses our Booke hath enough of them, it spends 78 leaves on them alone, it hath of them above an hundreth and seven, all borrowed from the *Missall* almost word by word; some from the Sanctorall, but most from the temporall, the changes that are be not considerable. What in the particular Masses the order of *Sarum* joynes to the Collects, Epistles and Gospels, to wit, the Office, Oration, *Tractus, Sequentia, Communio, post Communio*, there is no syllable in them to my memory which crosseth the writs of our parties, but my present weakenesse and necessary a vocation to other studies; also the hopes now we heare by the great mercy of God, and goodnesse of our Prince, to be quite of this unhappy Booke, suffer me not to proceed any farther. I must also upon the same reasons leave at this time my intended Paralell of the Breviarie without Mattins and Even-song, also the Ceremoniall with our Order of Baptisme, Purification, Burial, &c. in all these will be found betwixt the Romish Orders and our Booke no great antidemitie.

A COMPEND OF THE PRECEDING TREATISE, in a Speech at the Generall Assembly of *Glasgow*, 1638.

THe imposing of the Books on the Bishops part is an act of greater tyranny, than ever was used in this Nation; for some few men by a Letter purchased from a Prince to presse on a Nation against the hearts of all ranks and estates, contrary to many Lawes of this Church and Kingdome, standing both in force and practice, three or foure Books full of novations, all to be beleeved in every poynt, by every person, under paine of the great Excommunication, doth cast our soules, bodies, and estates under a slavery insolerable. In *England*, yea in *Ireland* to this day, as our adversaries confesse, the smallest rite was never enjoyned without the consent of a Convocation or generall Assembly. By this preparative the Masse, yea the Alcoran or Talmud will not be gotten refused; let all the Kingdome cry they are against Scripture and the Lawes of Church and State, they shall not be heard, if so some two or three prime and leading Bishops will oppose: no barre had been left us against the Alcoran, let be the Masse-book, but the sole will of our gracious Prince, if so this practice of our Bishops had gone on.

Secondly, The ſervice Book is all for common word by word drawne out of Popiſh Ritualls, which this day are uſed at Rome. The firſt part of it is a compend of the Mattins and Veſpers in the Breviarie: The ſecond is, the ſumme of the *Miſſall*, the third of the Ceremoniall.

Thirdly, The Maſſe Book, which all Proteſtants of what ever name doe ſo farre abhorre that they rather would die than imbrace it, this abhominable Maſſe hath three parts; The Ordinary, which is ſung on any common day; The Temporall, which is additions or changes uſed in all Sundayes and high Feſtivals: The Sanctorall, which is the formes added to the ordinary Maſſe on the Saints dayes. Theſe three parts of the Maſſe are all ſet downe in our Booke; Out of the temporall wee have above foureſcore formes, out of the Sanctorall, about twentie, what we leave out which the Maſſe hath, may be taken in upon the ſame reaſons whereupon wee take what wee have borrowed.

Fourthly, The ordinary Maſſe is commonly divided in ſix parts; The Preparation, The Inſtruction, The Offertory, The Canon, The Communion, The Poſt Communion: Our Booke hath all theſe ſix in order.

Fiftly, The Preparation is ſubdivided in twelve portions, whereof we have ten neere word by word, the Pater noſter, the Collect, the Gloria Patri, the Cyrie Eleyſon, the Confeſſion, the Miſereatur, the Abſolution, the Angelike Hymne, the Salutation, the Oremus. The two which remaines, *Ave Maria*, and the *Introibo ad altare*, we may not refuſe upon reaſon. *Stafford* is allowed to print that it is puritaniſme to refuſe to the Virgin *Marie* theſe *haile Maries* which our forbeares of old wont to ſing to her; for the *Introibo* our prime Biſhops avow, that our Booke not onely hath an *Introibo ad Altare*, but which is much worſe *Adoremus altare*.

Sixtly, The Inſtruction hath eight portions, foure principall, which we have all in the ſame order, foure of little moment, to wit, the Graduall, Halelujah, *Tractus*, and

and *Sequentia*. Theſe with the Popes good leave may all be omitted, as *Spalato* ſhews at large, and if the Pope will not diſpence therewith, we might not refuſe them on any reaſon according to our Bookmens grounds.

The principall are the Epiſtles, Goſpells, Creed, Predication. In the reading of the Epiſtles and Goſpels, we follow punctually the miſorders, the follies, the ſuperſtitions of the Papiſts, we caſt the Epiſtles ever before and the Goſpels behind; contrary to the order of Scripture, we begin at the end of one chapter and end at the beginning of another, we courſe from place to place without any reaſon oft imaginable except the free-will of ſome fooliſh Pope, who cut Scripture in patches, and coucht it in the *Miſſall* as his fancy led him: or ſome ſuperſtitious conceit of the day whereto he would apply ſuch Scriptures, but oft with an evident impertinency. The Acts, the Revelation, the Bookes of the Prophets, except the Pentateuch we call them all Epiſtles even as the Maſſe. We are commanded to ſtand at the Goſpells and ſay at their beginning and ending the Popiſh ſentences, but at the Epiſtles wee may ſit and keepe ſilence; of this foule ſuperſtition there can be no reaſon given, but that wicked errour of the Papiſts, that the doctrine of the Epiſtles is more baſe and contemptible than the doctrine of the Evangeliſts, and ſo ſhould be before it as a ſervant goes before to make way for his Maſter. This wicked ſuperſtition they much increaſe, when they command to ſtand alſo at the reading of the Creed of Conſtantinople; by this meanes equaling an humane writ to the Goſpels and preferring it much to the Epiſtles of the Apoſtles, at reading whereof they permit to ſit.

Seventhly, the Predication is urged in the old *Miſſals*, but in the late order of *Sarum* it is omitted, thus we follow and permit Communions to be celebrated without any Preaching, a horrible evill, who diſpence with Preaching on a Communion day, may well want it all the dayes of the yeare, wee are here worſe than the Papiſts, the *Councell of Trent* urges Biſhops to preach every Sabbath,

hath, and many moe dayes, our folks cry downe preaching so farre as they can, and professe that it were good to have no more preaching then there was before the 18. yeare of K. *Henry* the eight; They teach that many Ministers should be kept in their place, but commanded never to preach so long as they live, that some few who are suffered to preach should doe it but at some rare times, once in the moneth is abundant; that the reading of the Service is the onely ordinary Preaching that God hath commanded, that by this means people may be brought back to that old simplicitie, and so that ancient honestie which was among our fore-fathers before *Luther* or *Calvin* was borne.

Yet there is more ill in this part of our Book, Homilies are to be framed by our Prelates, and what ever is put in them we must beleeve under the paine of excommunication. The Homilies of the Breviarie are composed for the most part by the old Fathers, these of *England* by the Martyrs of that Church whose writes are very orthodox, but our Homilies are to be made by men whose lives are not approved, and whose doctrine is knowne to be both Arminian and Popish, it is not possible but such stuffe as they have vented in many Sermons will be put in our Homilies, which notwithstanding we must without doubt simply beleeve, unlesse we would be excommunicate.

Eightly, The Offertory, a plaine Jewish oblation going before and making way for the unbloudy and propitiatory sacrifice, we have clearly. In the Masse it hath foure parts, so in our Book; the first is Scriptures stirring up the people to offer; the second, an Oblation of moneys; the third, an oblation of bread and wine; the fourth, prayers upon the bread and wine to prepare it for the ensuing sacrifice.

In the first we goe beyond the Papists, they content themselves with one place of Scripture, we have fifteene or moe: many of them pointing at the Jewish sacrifice, yea directed to countenance the Priests greid. Our Book

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here patronizes that vile sacriledge of the Masse-Priest, who sayes his Masse for advantage, for we are permitted to take to our owne use the one halfe of the offering, and to employ the other halfe in what good use the Priest and the Church-warden can agree. In the second part we have a plaine legall sacrifice, a putting of the offered money in the Priests hand, who sets it on the Altar before the Lord. In the third place, we have an offering of bread and wine on the Table. In the fourth part likewise prayers over the bread & wine that God would accept them for the benefit of the whole Church universall, both dead and living; the Masse expresses particularly some dead mens names, which our men doe not insert but keep them in the generall.

Ninthly, The Canon which the Papists call the heart and head of their Masse, *cor & vertex*, consists of Prefaces and Prayers. Their prefaces are either ordinarie, or solemne: the ordinary we have word by word; the solemne are ten for high times; the first five for Christmasse, Pasce, Pentecost, Ascension, Trinitie, we have: The other five we want, but upon no necessitie. The prayers are six in number, the third and fourth they count the onely principall, to wit, the prayer of consecration, and the prayer of oblation; these two we have avowedly. The Papists distinguish their consecration from sanctification; consecration, especially here, they call a secret pronouncing of some holy words on the elements for their transubstantiation, we avow such a secret murmuring of words on the elements, for this prayer of consecration is not said that the people may heare, but in it we are ordained to turn from them so far as the outmost wall will suffer, and then we must come to the west side of the Altar, and so turne our back, we must be within both the raile of timber and raile of cloth, least men should either see or heare us, so we may use any language we will, for God understands all, and the elements none. That the secret prayers over the elements are made for their conversion into the body and blood

of Christ it is cleare, for we take in these words of the Masse, *Vt fiat corpus & sanguis*, whence all Papists this day conclude transubstantiation, and which the *English* put out of their Booke for feare to further by them this heresie; we put out the clause which stood here in the old Missals, *Quod est figura corporis & sanguinis*, which did oppose this wicked heresie, yea some two or three golden passages of the *English* Liturgie which did oppose likewise that abhomination we scrape out. And to assure us more of their minde they have put in some new Rubricks, to eat the remains by Communicants in the holy place, to conseerate so little as can be, and to cover all with a Corporall, which word was never here used before the *corpus* was beleeved to be under the elements, all this our Book hath gotten, as is averred, *præter Sacramentarios*; such hereticks must we be who beleeve the body of Christ to be conteined in the heavens untill he come againe. They tellus that Papists, Lutherans, Calvinists are fully agreed on all that is materiall in that question, to wit, Christs reall presence, that the onely difference is about the mode and manner of presence, which is but an unnecessary, curious, and undecidable question, about the which none will contend, did not the Devill foster up Puritans and Jesuits to hold in that fire, yea they are now come to avow the Popish mode, to proclaime the body of Christ to be received by our bodies and that corporally, and to be upon the Altar so grossely, that the Altar as its chaire of estate is to be adored with *latria* it selfe, for the bodies presence on it, yea that the Papists when they worship the Altar or the elements or the species that are about the body, are in no case Idolaters for that action: yea that the Church of Rome doth maintaine no kinde of Idolatry. The Rubricks of this part of the Masse some we take, as the laying out hands on the patin and challice. The Rubrick of bowing before the patin and challice or hostie, thereof we have not a word but punctually our men practice it, giving foure inclinaboes to the elements before the act

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of receiving: the other Rubrick for the peoples proſtration at the elevation of the hoſty they cannot be againſt, ſure their practice is to bow moſt lowly to the place where the hoſtie uſes to lye.

Tenthly, The prayer of Oblation ſtands at the back of the conſecration in the Maſſe, and ſo in our Book, there is in the words ſome changes, but what we adde or detract it is for our diſadvantage, the maine words whereon the unbloudy ſacrifice is grounded we have, and if what we want of it were added, we muſt not refuſe it, for they defend all this part of the Maſſe, making no bones to profeſſe the offering up of Chriſts body and blood in a propitiatory ſacrifice for the benefit both of quick and dead, yea in this matter of a true externall unbloody ſacrifice, which the Prieſts in the new Teſtament ordained by Chriſt after the order of *Melchiſedec* in theſe words *hoc facite*, doe offer: our men within theſe two yeares have gone very neere as far as any of the Romiſh Writers.

Eleventhly, The other foure particles of the Canon we omit, but needleſſy, for our men defend them all as good and lawfull for the matter, the things moſt to be ſtood upon are that in them the Pope is prayed for as the chiefe Biſhop: this now theſe with whom we have to doe will eaſily digeſt, to count him Antichriſt is but the malicious ignorance of Puritanes, yea it is but their mad frenſie to deny him this day the ſtyle of holineſſe in the very abſtract, he is *Peters* ſucceſſour, that order requires one to be chiefe and firſt among all Biſhops, this honour is due to him who ſits in *Peters* chaire, that injurie was done unto him in the reformation, in taking from him not onely his uſurped power but even his proper right. In theſe prayers alſo the B. of the dioceſſe is put before the King; this now is not ſtrange to the faction, they print that every B. is a true Prince, yea a Monarch, ſo much more excellent than a King as the ſoule is more excellent than the bodie, that the Emperours in duty ought to light downe from their horſe and give reve-

rence to the Bishops, yea on their knees to receive their blessing.

Twelfthly, The third scruple that might deterre us from these prayers, is that the names of the Virgin *Marie*, and of many Saints are reckoned up, by whose intercessions and merits we pray to be defended: this also they defend; in their prefaces to their prayers, they delight to reckon up the names of these Saints, they maintaine the Saints to be our Mediatours of intercession, as Christ is of redemption, they avow they pray to their Angelkeeper, and would be glad to pray to all the Saints, if they were perswaded of their audience, and now many meanes have they found out of getting intelligence to the Saints of mens estate on earth, especially that glasse of the Trinitie. As for merit they goe as farre in it as *Bellarmine*; their Epigrams are famous both to Papists and Protestants, *Virtutum sancta & speciosa caterva salutem, divino ex pacto quam meruere dabunt.* The last scruple which might appeare in these prayers is a supplication for ease to all who have dyed in faith and sleep in peace; from this all the Papists deduce Purgatorie, yet this passage is defended by our men; as for Purgatorie they are very neere it, *Limbus Patrum* they teach openly, yea Christs descent there, and lower also, for the bringing up of *Aristotle, Plato, Socrates, Theseus, Penelope*, and many Pagans. The grounds of Scripture whereby we refute Purgatorie they deny, the passages of Scriptures and antiquitie whereby the Papists labour to prove Purgatorie, they presse on us, an expiative Purgatorie wherein by the prayers of the living the sinnes of the dead are put away they professe.

Thirteenthly, After the Canon followes the Communion for better preparation thereto, the *Missall* hath some more prayers and ceremonies; the first prayer after the Canon, is the *Pater noster*, with the Preface *audemus dicere*, the Priest having once gotten Christ the Son in his hands after the muttering of the prayers of consecration and oblation, is bold with a loud voice to say,

Our

Our Father: It is so in our Books clearly. After the *Pater noſter* are ſundry ſhort prayers, the ſumme whereof is in our prayer of humble acceſſe; as for the ceremonies of breaking the hoſt in three parts, the giving the pax, and ſo forth, our men will never ſtrain at ſuch gnattes, they maintaine the Churches power of inſtituting ſignificant rites, they take in worſe ceremonies than thoſe, to wit, ſurplices, rotchets, copes, candles, incenſe, organs, cornets, chancells, altars, rails, vails, a reclinatorie for confeſſion, a lavatorie, a repoſitorie, alſo croſſings, courſings, bowings, duckings, and which is worſt of all, crucifixes of maſſie ſilver, images in carved ſtone and bowing of the knee before them.

Fourteenthly, Before the communion we have a direction that the Preacher ſhall communicate firſt himſelfe alone in both kinds, this is the Roman order, where the Prieſts communion in both kinds is onely required, the peoples communion they count but accidentall, this is the conſumption wherein they put the chiefe part of the eſſence of the Maſſe, we direct the people to communicate in their own order, never a word of both kinds, yea we ſeeme to make the giving of the cup to the people no wayes neceſſary, for our men build the peoples right to the cup not on Gods word, but onely on tradition; they approve diverſe caſes of old, where the people did participate the bread alone, they have repoſitories neere the Altar for keeping of the conſecrated bread to the uſe of the ſick. In the diſtribution, the words whereby the Prieſt aſſures the receiver that he takes in his mouth the body of Chriſt, are put directly in our Booke from the Roman order, the body of Chriſt preſerve thee to life eternall, and to perſwade the receiver the more, he is to ſay Amen unto it. At the receiving of the cup the ſame words are borrowed from the *Miſſal*, the blood of the Lord Jeſus preſerve thy Soule, and the perſon receiver muſt ſay his Amen. The golden ſentences of the Engliſh which here were put in as antidotes to the venome of tranſubſtantiation are expunged, and for them

a Rubrick full of blacke venome is put in to cover the patin and challice with a corporall.

Fifteenthly, The poſtcommunion is prayers of thankſgiving which the Prieſt ſings in the end of the Service, the ſame in ſubſtance with our collect of thankeſgiving: nothing in any of theſe poſtcommunions which our men doe refuſe; hardly will you finde one ſentence in the Maſſe, from the beginning to the end which our Bookmen will not defend as tolerable, and ſo what we want of the full Maſſe, it needs no more but halfe an houres writing to the Biſhops Chaplaine, that in the next Edition it may be put in for our full union in our ſervice with the mother Church of Rome. That the intention of our prime Biſhops is Popery in groſſe, it may be ſhewen by reaſons which they will not anſwer in haſte.

For ſhortneſſe, I will point onely at foure other particulars, to ſhew what ſeeds of Popiſh impietie, idolatry, errour, hereſie, may be ſeene in our Booke; for impietie, they put the Sabbath day and other feſtivals of humane inſtitution all in one order, teaching that the fourth command of God is not the ground of the Sundayes obſervation, that we may lawfully without offence of God doe all theſe things on the Sabbath which may be done on other holy dayes, that is, goe to publick paſtimes, reap corne, fiſh, take journey on horſe or foot. Secondly, for idolatry, the croſſe in baptiſme will lead to it, for they avow from the uſe of the ſigne of the croſſe in Baptiſme, doth follow clearly the lawfulneſſe of materiall croſſes, crucifixes, images of all kinds in the Churches for religious uſe, yea that the religious uſe of images moves the heart with many pious affections, eſpecially with a deepe reverence towards the perſon who by the image is repreſented, which reverence is lawfully declared by outward adoration before the Image. Thirdly, for groſſe errour, the Book tells that all baptized Infants have all things neceſſary to ſalvation, and all of them who dye before the yeares of diſcretion are undoubtedly ſaved, from hence our men conclude that all

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the Articles of *Arminius* doe clearly follow the totall and finall apoſtaſie of millions from the ſtate of regeneration and ſalvation, the power of mans free-will to oppoſe, reſiſt, overcome and reject efficacious regenerating and ſaving grace, the perſeverance in grace by our free-will antecedent in Gods mind to his decree of election, the intention of Chriſt to ſanctifie and ſave aſwell the reprobate as the elect, the conferring of ſufficient grace to reprobates, yea univerſally to all men, &c.

Theſe are the avowed doctrines from the ſame ground of our men without circumloquution, yea from another place may be gathered the errour of juſtification by the works of the Law, which all Proteſtants ever deteſted as a damnable hereſie, the Book requires the reſtitution of the ancient penance, that by the afflictions of the body the ſoule may be ſaved, then bodily penance ſatisfies Gods wrath for ſinne; ſo faith in the blood of Chriſt is not our ſole juſtification; the Papiſts goe no farther in this point in their injurious hereſie of juſtification, than our men theſe yeares paſt have gone, and that without controlment, except advancement to high honour and great benefices be counted a puniſhment.

See the Self-conviction.

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FINIS.

the Articles of Arminius doe clearly tellus the truth
and true state of things from the beginning
mour and salvation, the power of mans free-will to
gods truth, overcome and reject converting regenera-
ting and living grace, the perseverance in true faith
ller will ancor ence in Christ
tion, the intention of Christ
the reprobate as the
grace to reprobates, was universall
Thele are the arowed
of our men without
place may be gathered
works of the Lords
as a damnable heretic
of the ancient primitive
dy the Lord may be favourable
God wrath for ever; to Christ in the elect
sus our sole justification; the Papists for no other
in this point in their injurious hatred of Justifica-
tion, than our men these years past have
gone and shut without controversie,
except advancement to high
honour and great store
riors be counted a
pusillanimous.

Se the 5 Ar-
ticles.

FINIS.

AN ABSTRACT OF THOSE ANSVVERS VVhich were given In the ASSEMBLY of the LORDS in the High Court of PARLIAMENT, UNTO THE NINE REASONS, SENT UP FROM THE HOUSE OF COMMONS, Againſt the VOTING of BISHOPS in PARLIAMENT.

Printed for *N. Butter*. 1641.

A N

O F

Which were given

UNTO THE

NINE MUSES.

From The

O F

COSMOSYS.

Agnitæ Veritas & Bisnopæ

Printed for N. Brooke. 1664.

That Biſhops ought not to vote in PARLIAMENT.

BEcauſe it is a very great hinderance to the exerciſe of their Miniſteriall Function. Reaſon 1.

IT is not ſo much hinderance as their conveening to Generall Councels, Synods, Convocations, Aſſemblies, Claſſes, and the like, in all the Churches Reformed or otherwiſe. *Anſw.* 1.

2 It is *propter majus bonum Eccleſiæ.*

3 The Apoſtles unneceſſarily put themſelves to more hinderances, to worke for their livelyhood, *Act.* 20. 24. 1. *Theſ.* 2. 9. 2. *Theſ.* 3. 8.

4 What hinderance can it be to their calling, that once in three yeares, when they muſt neceſſarily attend the Convocation, they divide ſome part of that ſhort time to the attendance of Parliament?

Becauſe they doe vow and undertake it at their Ordination, when they enter into holy Orders, that they will give themſelves wholly to that Vocation. Reaſon 2.

1 This vow and undertaking in Miniſters Ordination is quite miſtaken: The words are in the Biſhops Exhortation, not in the Miniſters Anſwer. *Anſw.*

2 The Biſhop hopes they will give themſelves wholly to that, and not to any other Trade or Vocation.

3 Wholly, in a Morall, and not in a Mathematicall ſenſe, that will admit no Latitude: Elſe, there might the ſame exception be taken againſt their juſt care of proviſion for their houſhold affaires.

Reaſon 3. *Becauſe Councels and Canons in ſeverall Ages doe forbid them to meddle in ſecular Affaires.*

Anſw. 1 Councels and Canons againſt Biſhops votes in Parliament, were never in uſe in this Kingdome, and therefore they are aboliſhed by the Statute of 25. *H.* 8.

2 So are they by the ſame Statute, becauſe the Lords have declared, that the Biſhops vote here by the Lawes and Statutes of this Realme: And all Canons that croſſe with thoſe, are there aboliſhed.

3 So are they by the ſame Statute, as thwarting the Kings Prerogative to call Biſhops by Summons to vote in Parliament.

4 So they are by the vote in the Houſe of Commons, 21. *Maii* 1641. becauſe are they not confirmed by Act of Parliament.

5 This Argument was in a ſort deſerted by M. *Perpoint*, and confeſt to be but an *Argumentum ad hominem.*

Reaſon 4. *Becauſe the* 24. *Biſhops have a dependency upon the Archbiſhops, and becauſe of their Canonicall obedience to them.*

Anſw. 1 They have no Dependency upon the Archbiſhops, but in points of Appeale, and Viſitation onely: And owe them no Obedience but in theſe two points. None at all in Parliament, where they

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are *Pares*, their Equals: And, as *Bracton* tels us, *Par in Parem non habet imperium.* What hath Canonicall Obedience to doe with a vote in Parliament, declared in this Bill to be no Eccleſiaſticall, but a ſecular affaire?

2 This Argument reacheth not the two Archbiſhops, diſcharged in the Rubrick from this Oath; and therefore is no reaſon for the paſſing of this Bill.

Becauſe they are but for their lives, and therefore are not fit to have Legis-lative power over the honours, inheritances, perſons, and liberties of others. Reaſon 5.

1 Biſhops are not for their lives onely, but for their ſucceſſors alſo in the Land and Honour that pertaine to their places: as the Earles and Barons alſo are for their ſucceſſors in their owne Lands and Honours: And, holding their lands in Fee ſimple, may with as good Reaſon vote in the Honours, inheritance, perſons, and liberties of others, as others may, and doe in theirs. *Anſw.*

2 Many Peeres have beene created for their lives onely, and the Earle of Surrey for the life of his Father, who yet voted in this Houſe.

3 The Knights, Citizens, and Burgeſſes, are choſen for one Parliament only, and yet uſe their Legiſlative power. Nor will their being elected difference their Cauſe; for the Lords uſe that power, in a greater Eminence, who are not elected.

4 A Burgeſſe, that hath a Free-hold but for term of life onely, may vote and aſſent to a Law in Parliament.

5 No ſuch exception was ever heard of in the Diets of Germany, the Corteſes of Spaine, or the three Eſtates of France, where the Prelates

vote in all these Points, with the Nobility and the Commons.

Reason 6. *Because of Bishops dependency and expectancy of Translations to places of greater profit.*

Answ. 1 This Argument supposeth all Kings, and all Bishops to bee very faulty, if they take the time of their votes in Parliament, from these dependencies, and expectances.

2 This may be said of all the Kings great Officers, of all the noble members of both Houses, who may be conceived, as well as Bishops, to have their expectances, and consequently to be deprived by this Reason of voting in Parliament.

3 This Argument reacheth not at the two Archbishops, and so falls short of the votes, which are to be taken away by this Bill.

Reason 7. *That severall Bishops have of late much encroached upon the Consciences, and properties of the Subject. And they and their successors will be much encouraged still to encroach, and the subject will be much discouraged from complaining against such encroachments, if 26. of that Order be to be Judges upon these complaints. The same Reason extends to their Legis-lative power, in any Bill to passe for the Regulation of their power, upon any emergent inconveniency by it.*

Answ. 1 This Argument fights not against Bishops votes in Parliament, but against their votes in Convocation, where (if any where) they have encroached upon the Consciences and properties of the Subject: Nor yet at the votes of such Bishops there, as are not guiltie of this offence. Nor need the Subject to be discouraged in complaining against the like Grievances, though 26. of that Order continue Judges:

For

For they ſhall not vote as Judges in their owne Cauſe, when they are legally charged: And if they ſhould vote, what were that to the purpoſe, when the Lay-Peeres are ſtill foure to one? The Biſhops (aſſiſted with a double number of Mitred Abbots, and Priors) could not hinder the Lawes made againſt the Court of Rome, the Alien Cardinalls, and Prelates, the Proviſors, the Suitors to the Popes Conſiſtory under *Ed.* 3. *Rich.* 2. and *Hen.* 4. much more may thoſe emergent exorbitances of the Eccleſiaſticall juriſdiction be ſoone curbed and redreſſed in this inequality of votes betweene the Temporall and Spirituall Lords. So as this Argument doth not ſo much hurt the votes, as it quailes the courage of the Biſhops, who may juſtly feare, by this and the next Argument, that the taking away of their votes is but a kind of fore-runner to the aboliſhing of their juriſdiction.

Becauſe the whole number of them is intereſſed to maintaine the juriſdiction of Biſhops; which hath beene found ſo grievous to the three Kingdomes, that Scotland hath utterly aboliſhed it, and multitudes in England and Ireland have petitioned againſt it. Reaſon 8.

1 This Argument is not againſt the Votes of Biſhops, but againſt Epiſcopacy it ſelfe, which muſt be removed, becauſe Scotland hath done ſo, and ſome in England and Ireland would have it ſo: And yet peradventure ten times as great a ſomme as theſe deſire the contrary. *Anſw.*

2 There will be found Peeres enough in the upper Houſe to reforme any thing that is amiſſe in the Eccleſiaſticall juriſdiction, although the 26. Prelates ſhould be ſo wicked as to oppoſe it: As there were found

found Peeres enough in that noble Houſe, to curbe the Court of Rome, and the Revenues of the Cardinalls under *Ed.* 3. To meet with the Proviſors under *Rich.* 2. To put all the Clergy into a *Præmunire* under *Hen.* 8. And to reforme the Religion, 1. *Eliz.* notwithſtanding the Oppoſition of all the Biſhops.

Reaſon 9. *Becauſe Biſhops being Lords of Parliament, it ſetteth too great a diſtance betweene them and the reſt of their Brethren in the Miniſtery, which occaſioneth pride in them, diſcontent in others, and diſquiet in the Church.*

Anſw. This is an Argument from Morall Philoſophie, which affords no Demonſtrations. All are not proud that vote in Parliament, nor diſcontented, that are not ſo imployed. This Argument fights onely againſt their title of being Lords, which is not the Queſtion at this time. And were thoſe Brethren ſo wiſe & well affected as they might be, they would rejoyce rather that ſome of their own profeſſion are advanced to thoſe places wherein they may be capable, upon all occaſions, of doing good offices to them, and to this whole Church.

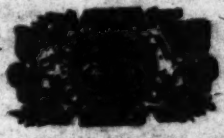
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A MEMORIALL CONCERNING PEACE ECCLESIASTICALL AMONGST PROTESTANTS.

By JOHN DURY.



LONDON,
Printed for *W. Hope* at the signe of the *Unicorne* in Cornehill, *Anno* 1641.

A

MEMORIAL

CONCERNING

PEACE

ECCLESIASTICAL

AMONGST

PROTESTANTS.

By JOHN DERY.

LONDON,

Printed for W. [illegible] at the Middle-Temple-Gate in Chancery-Lane. 1680.

TO THE KINGS MOST EXCELLENT MAJESTY:

OR TO His *Majesties* COMMISSIONER.

And To

His Reverend and loving Brethren in Christ, the PASTORS and ELDERS of the Kirk of Scotland, met together at their generall Assembly appointed to be held at Saint *Andrewes* in July, *Anno* 1641.

The humble and earnest suit of JOHN DURY Minister of the Gospel of God,

Reverently and humbly sheweth,

THat seeing for the space of these ten yeers bypast, your Petitioner, as without all prejudice and partialitie against any Protestant Church or person; so with all favourable permission, good liking, approbation, and encouragements from chief men of all sides, whom in a Civill or Ecclesiasticall way it doth concerne, hath solicited the work of reconcilement amongst Protestants: wherein he is gone so farre, as in a private Theologicall way

of Treaty may bee proceeded with forraign Churches, to prepare their mindes unto further resolutions in due time. And now finding, by Gods good Providence, an opportunity of publick meetings, both here in England, where his solicitation is laid to heart; and also in his native Countrey and Church, where hopefully his purpose may be in like manner promoted by publick approbation and counsell of the godly, wise, and learned Ministery:

Therefore he thinketh it a part of his duty to deferre his humble respect unto your Reverend Assembly, intreating for the love of the Spirit, and by the Communion of Saints, that in the feare of God, so good an endeavour, though meanly hitherto countenanced, may not bee slighted; but that the scope and prosecution thereof may be taken up without prejudice, according to the true meaning thereof, which is laid open in the printed English Relation, and Latine Information herewith offered unto you: And that the writ given to M. Alex. Henderson, containing a draught of the particular means and manner of proceeding, wherein the way of your sued for concurrence is specified, may be taken seriously to heart, and some Declaration of Christian advice, and answer thereupon returned, which may conduce, and help to advance the glory of God through the unblameable and peaceable profession of the Gospel of Jesus Christ amongst Protestants: And I your Petitioner, as in duty bound, shall pray daily for your eternall and temporall felicity, and his Majesties long life, in a peaceable and prosperous Government over you, and all his Kingdomes.

A MEMORIALL
Concerning PEACE Ecclesiasticall amongst Protestants:

Which JOHN DURY offereth to Master ALEXANDER HENDERSON, to bee sent or presented unto the Generall Assembly of the Church of *Scotland.*

Worthy Sir, and loving Brother in Jesus Christ,

MY earnest desire is, that this well meant, and (as I conceive) very warrantable Negotiation of mine, may not bee mistaken by any, and chiefely by you in Scotland, to whom I owe reverence in the Church of God.

For, As I was not drawne to this worke by any man

man upon any private conſiderations; ſo I have never ſerved any mans end, nor ſought my ſelfe in it, but onely God, and the manifeſtation of his Truth. This he that ſearcheth the hearts of all men knoweth to have beene, and ſtill to bee mine onely true and conſtant aime. Nor doe I preſume to interpoſe, and caſt my ſelfe up as a Judge, and Arbitrator of the differences between Churches; but being earneſtly in love with truth and peace, and having been ſtirred up by men that ſeek the truth in holineſſe and peaceable affections, to endeavour the advancement of the one and the other, I have preſented hitherto my ſelfe unto God, and to all his ſervants without partiality, as an humble ſolicitor of the counſels of Peace, for the publick good of Proteſtant Churches, that therein the truth of his Goſpel may bee conferred and made knowne unto the world. And this I finde I am warranted to doe, not onely by the neceſſity of the times, and the dangers whereunto the Profeſſors of the Goſpel are brought, through the prevarication, and implacable animoſity of ſome of their Leaders and controverſall Writers; but alſo by the expreſſe Commandements of God, which preſſe mee, firſt, to *ſeeke peace with all men*, ſo farre as in mee lyeth, if poſſibly it may bee had: And ſecondly, to provoke others, whom this dutie in like manner doth concerne, unto the ſame affection of love, and of good workes. Let mee then bee looked upon as a publicke ſolicitor of peaceable counſels and thoughts, and as a provoker

Rom. 12.18.
Heb. 12.14.
Heb. 10.24.

voker of godly men unto the affections of charitable duties; for this is the ſumme of that which I intend.

Therefore, To performe this task more effectually towards every one, I have taken notice of that part of the duty wherein wee are diſtinctly commanded to contemplate, and attentively to conſider one another, (for this is the force of the word κατανοεῖν,) to the end that wee ſhould ſharpen and ſtirre up one another (for thus much the word παροξυσμὸς implyeth) towards the perfection of our holy calling and profeſſion.

And therefore give mee leave, in obedience to this Commandement, chiefly at this time, to conſider you of my Nation, as an object fit to be provoked to all the duties which God hath commanded in his Goſpel for the glory of his name: Give me leave (I ſay) to beleeve that you deſire to bee provoked, & that you will effectually be ſtirred up hereunto, as unto a neceſſary duty, although by ſuch a weake and contemptible inſtrument as I am, it is thus meanly propoſed unto you: For I hope you will doe it ſo much the rather and the readier, becauſe it is not backed with Authoritie, that it may appear you are perſwaded and moved by the grace and Spirit of God, and not by any humane and outward conſideration towards that which is required of you in your heavenly calling. Bee pleaſed then to conſider not who it is that maketh the propoſition, but what it is that is propoſed; and in whoſe name, and to what

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end and effect theſe endeavours were and are undertaken.

The end you have already heard; the name in which the propoſall is made, is the name of our God, and Saviour *Jeſus Chriſt*, who is called the great God, and the Prince of peace. If therefore you profeſſe your ſelves to be his faithfull ſubjects in the Kingdome, and Miniſters in the Goſpel of Peace, I may call upon you by your allegeance, that you decline not the counſels of peace, becauſe hee hath commanded, ſaying, *Seek peace, and follow after it*. And as for the thing required at your hands to be done at this time, it is thus to be conceived; That although ſometimes I am enabled to uſe great boldneſſe in a private way, yet, being now to make my addreſſe unto a whole Church, I have reaſon to feare leſt I ſeeme to abuſe my Liberty which is in Chriſt. Therefore I am farre from preſcribing any thing, and will onely repreſent my earneſt wiſhes and humble requeſts unto you, as they are briefly ſet downe in the Petition hereunto annexed, and as now by this writ this ſhall bee more particularly explained and declared for the opening of my meaning therein.

Pſal. 34. 14.

Be pleaſed then to conſider, that my conſtant ſuit to all Proteſtants is, that they would live in the Communion of Saints one towards another: for, ſeeing they all beleeve that there is a Communion of Saints, and that every one in particular thinketh himſelfe intereſſed therein, as being ſanctified by one and the ſame Spirit; therefore I ſuppoſe that

none

none may or will be unwilling (chiefly when he is called upon) to communicate the fruits of his ſpirituall talents towards the building up of truth, and of righteouſneſſe in his fellow-ſaints. Now I take the ground of holy Communion, which ought to be made manifeſt amongſt Proteſtants, to be this:

Firſt, That they joyntly attained unto the acknowledgment of the ſame ſaving faith, as it is revealed in the forme of ſound words and Doctrine, which the holy Scriptures teach, renouncing thereby all Popiſh, all Socinian, and other whatſoever hereſies and errours, which overthrow the ground of our ſalvation.

Secondly, That they have ſubmitted themſelves unto the ſame rule of life and obedience, in all actions towards God and man, to be joyntly directed therein by the will of God revealed in the ſame holy Scriptures, renouncing conſequently thereby all Popiſh idolatry, all humane traditions, and all ſuperſtitious conſtitutions, as no wayes binding in reſpect of conſcience, or to bee impoſed as obſervable in the worſhip of God.

Seeing then all Proteſtants appeal only unto the word of God, and reject all doctrines & practices, as untrue & unwarrantable, which have no ground in the ſame: therefore I conceive them to be really brethren in Chriſt. And although the more weak, and leſſe knowing party (as commonly it falleth out) is unwilling to acknowledge the other for a Brother, yet nevertheleſſe, becauſe there is a commandement of God, bidding us that are ſtrong, to

beare with the infirmities of the weak, and forbidding us to pleaſe our ſelves, and injoyning both them and us to receive one another as Chriſt received us unto the glory of God. Therefore I find that wee are bound to labour to gaine our erring brethren, with all meekneſſe alluring and drawing them on towards more knowledge, towards moderation, and towards godlineſſe, and brotherly love: To which effect, we ſhould indeavour to rectifie in them thoſe miſtakes for which they ſhew their ſpirits to be averſe from us, and to give them alſo occaſion to rectifie in us thoſe ſiniſter thoughts for which we conceive our ſpirits juſtly alienated from them. For indeed, it is for the moſt part almoſt nothing but miſtakes on both ſides, and miſinterpretations of each others meanings and actions, which make the diviſion. Theſe miſtakes and miſ-interpretations therefore ſhould be taken out of the way on both ſides: which may bee done, if that wherein both Churches fully doe agree betwixt themſelves, and diſagree from Papiſts, were brought into a ſumme, and meanes uſed to cauſe that ſumme to be acknowledged by commen conſent, as a teſtimony of their unity in the faith and practice of true Chriſtianity. Now, to make ſuch a ſumme, a Symboll of their agreement in faith and obedience, as it is not difficult to be done, ſo it may be effectuall to rectifie their miſtakes, and bind up their hearts in brotherly love, if the publick Confeſſions of all the Churches were compared together in things neceſſary, and uſefull for unity and mutuall

Rom. 15. 1.
Ibid. v. 7.

mutuall edification; whereof the conſent being gathered and approved by us, then afterward it might be inſinuated with countenance of authority unto forraigne Proteſtant States, to make them willing to propoſe the ſame unto their Miniſtery, to move them to approve of it in like manner as of a teſtimony of a ſpirituall unitie. This, I ſay, is no hard matter to bee done; and yet would bee a ſufficient means to unite all our ſpirits together, & take away the hurtfull ſcandall of our diviſions.

This being done, needleſſe diſputes and curious Schoole-queſtions, which have bred much ſtrife, might, in the ſecond place, bee caſt out from the Pulpits, and other profitable, though high and ſublime myſteries of godlineſſe, might be regulated by common conſent, to oblige ordinary Preachers to handle the ſame without curioſity, prudently and plainly, as may be anſwerable unto vulgar capacities, for popular edification. Thus it is conceived that controverſies might be made leſſe in number and in weight. Which being done, a courſe could be ſetled to entertaine correſpondencie in ſpirituall things, belonging unto the advancement of the Kingdom of God towards thoſe that either know, or as yet know not his name. To which effect theſe things ſhould be taken into conſideration:

Firſt, How, and by what means, anſwerably to the will of God, ſcandals, hereſies, and breaches of brotherly love and unity ſhould be prevented betwixt the Churches in time to come.

Secondly, How the increaſe of knowledge,

which daily is enlarged, in ſome places this way, and in other places that way, according to the different gifts of Gods Spirit diverſly beſtowed, and alwaies profitable in ſeverall perſons, may become profitable in common to all, and be communicated without grudging or envie, or danger of diſturbance to any, ariſing from prepoſterous contradictions and diſputations. And to bring this to paſſe, thoughts have beene long agoe entertained, and ſome indeavours uſed to procure the meanes of true Chriſtian learning, and holy knowledge.

The firſt is a full body of practicall Divinity, wch in ſtead of the ordinary Philoſophicall-jangling-School-Divinity, might bee propoſed to all thoſe that ſeeke the truth, which is after godlineſſe, and eſpecially to the young Schollers of Theologie in the Univerſities.

The ſecond is, a ſubſtantiall explication of the literall and materiall ſenſe of the Text of the holy Bible, to be a help unto all both learned and unlearned in matters of doubt, which ought to bee decided by the word of God.

The third thing belonging to the advancement of Gods Kingdome, which may and ought to bee conſulted upon, is how to propagate the truth and light revealed unto Proteſtants towards others; that ſuch as are yet in darkneſſe and deadly ignorance, may be drawne unto the light of life which ſhineth in the Goſpel.

Theſe are the objects of my ſollicitation and endeavours amongſt Proteſtants, whereunto not only

ly many have given their conſent, and declared a ready minde for concurrence; but ſome alſo have really and effectually put to their hand to labour in the work with us: others are more and more comming on, and no doubt by your example moſt of them will be raiſed and ſtirred up from that accuſtomed drowſineſſe and ſlackneſſe in reſolution, wherewith our fleſh and bloud is clogged when wee intend ſpirituall matters: But hee that is able to waken the dead, and raiſe them up out of their graves, and who will once bring us united together with Chriſt in glory, is able alſo to quicken mens ſpirits towards theſe duties, and make them concurre in one purpoſe, to underſtand aright the ſincerity of one anothers intentions.

Now then, If I may uſe freedome of ſpeech through Chriſt, to require of you that which I conceive you ought to doe, and beſeech you to ſettle a reſolution in your Aſſembly, that henceforth you will lay to heart ſuch publick thoughts, that as in other things you have abundantly approved your zeal towards the truth, ſo in theſe duties of love and publick edification, you may goe before others, and bee found laudable Patrons to the communion of Saints: Which may be brought to paſſe, if you will make an Act for the entertainment of correſpondency with forraign Churches about this matter, and in conſequence of that Act, deferre Authority to ſome fit perſons of your Body, who may in your name concurre to correſpond and entertaine with others theſe thoughts of ſpiri-

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tuall and common edification. To ſuch then as you ſhall appoint to heed this work I will promiſe to make mine addreſſe, and give you by them true information of that which is, or ſhall be done herein by others hereafter: And from them reciprocally I deſire to receive the advice and counſell which you ſhall thinke fit to impart towards the worke, that it may in due time be brought to a full period, through the aſſiſtance of Gods Spirit, in the ſupply of your joynt prayers and co-operation. And becauſe in this ſpirituall combate our prayers are our chiefe ſtrength and weapons, therefore my further requeſt is, That you would recommend the work unto the prayers and ſupplications of your Congregations, that it may be mentioned before God, to this effect, namely, that his ſaving truth revealed to the Proteſtant Churches, may bee not onely freed from all ſcandals of needleſſe diſputes, and dangerous diviſions amongſt themſelves: but alſo have a free paſſage towards others, and be enlarged towards all the ends of the world, through the unity of their ſpirits in the bond of peace, and their godly zeal to entertain holy Communion one with another, for the advancement of the kingdome of Jeſus Chriſt our Saviour. What ſhal Papiſts faſt & pray, and erect ſocieties, and ſpend great revenues to breed and ſend forth Emiſſaries, to undermine the truth, and propagate their ſuperſtitions and Idolatries? and ſhall wee do nothing for the advancement and propagation of the true faith and knowledge of Chriſt Jeſus? Shall they be more

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cunning and diligent to overthrow and divide our Churches by worldly wiles of deſtruction, then wee are circumſpect and zealous to maintaine our ſelves and all Gods children, ſo farre as in us lyeth, in unity, by ſpirituall rules of mutuall edification? Oh, let never this fault bee any more found in any of us. It may ſuffice, that hitherto the neglect of our duty, in this and other things, hath brought us to this extremity whereunto you ſee Eccleſiaſticall matters are reduced amongſt Proteſtants. If therefore there be any bowels and compaſſion, if you intend to entertaine any fellowſhip of the Spirit, and if you can ſupply any comfort of love derived to you from our head Jeſus Chriſt, fulfill the joy of peaceable minded Chriſtians, and in theſe things bee like minded with us: Enlarge your ſelves as we doe, and open your hearts by ſome written Declaration fit to bee imparted unto forreigners, to beare witneſſe that you are willing and ready to ſeek and entertaine peace with all true Profeſſors of Chriſtianity. And if withall you ſhall thinke fit to give any advice unto me (a mean inſtrument of this worke) or to ſuggeſt ſome profitable counſell concerning the heads of conſultation here propoſed unto you, I am a moſt humble ſuiter unto you, that you would either inſert the ſame into your Declaration, or communicate it apart unto me: For by the communication of your ſpirituall talents in this kinde, you will cauſe many thankſgivings and praiſes to bee offered up by many unto God on your behalfe, and in particular by my ſelfe, who

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in the midst of many outward discouragements, and inward failings, am bound to wrastle sometimes with my selfe, and sometimes with others, against the spirit of envie and strife which dwelleth in our flesh, for the unblameable waies of peace and truth which are in Jesus Christ. To his grace I commend you, and shall not cease to pray, that in all your labours for the Gospel, you may finde the infallible direction of his holy Spirit going along with you, till you see the blessed effects of his good will and direction over you; with joy unspeakable, and comfort unto your soules, through the apprehension of the glory of our God, which I wish may shine now and for ever, in and over every one of you severally, and your whole society jointly; of which I shall alwaies study to be found

The most faithfull and affectionate

servant in Christ Jesu,

JOHN DURY.

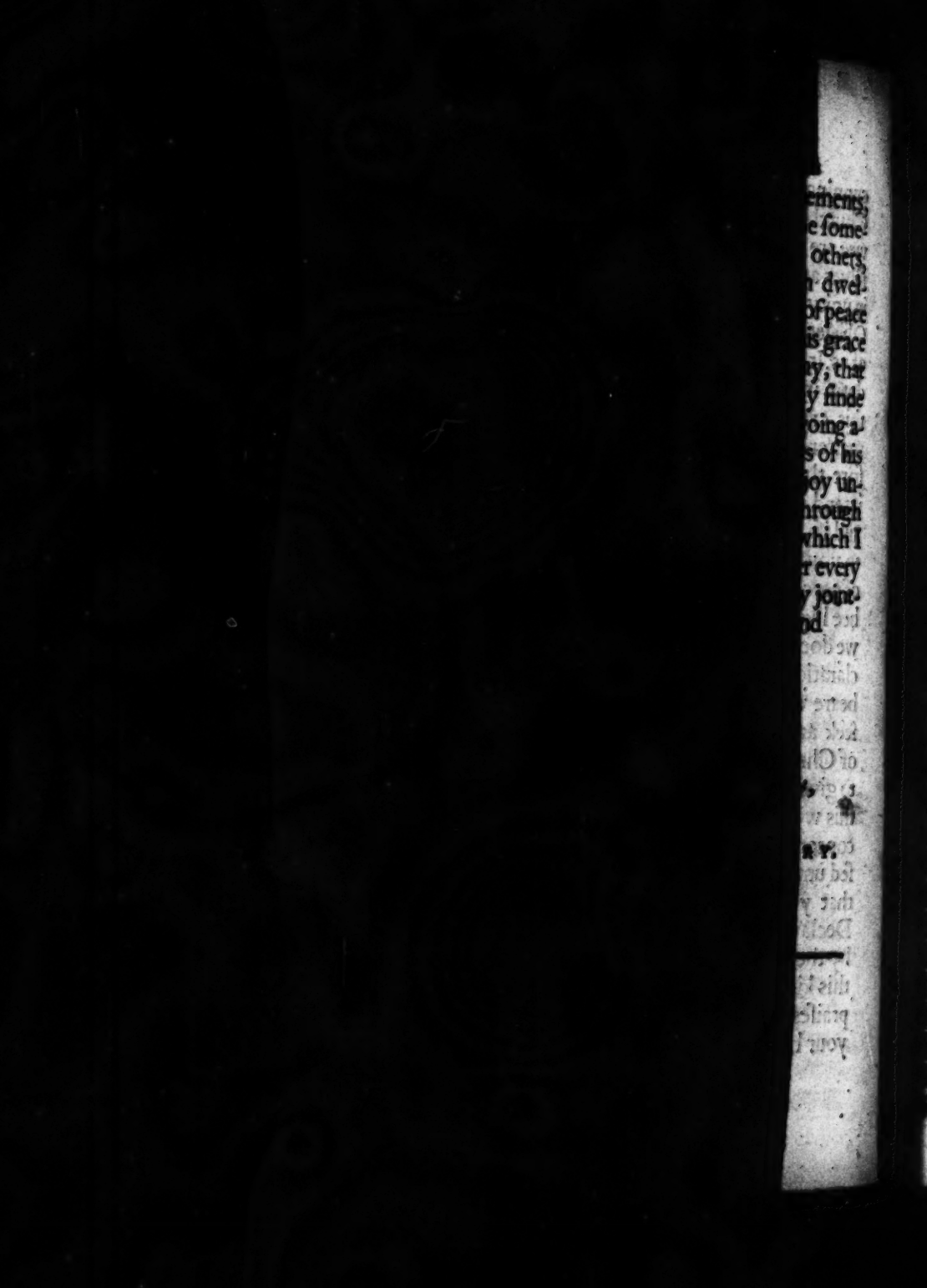
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JOHN DURY HIS PETITION TO THE HONOURABLE HOUSE OF THE COMMONS IN ENGLAND, NOW ASSEMBLED IN PARLIAMENT.

LONDON,
Printed in the yeere M.DC. XLI.

To the Honourable, the Knights, Citizens, and Burgeſſes met in Parliament, the humble Petition of JOHN DURY, Miniſter of the Goſpel of JESUS CHRIST.

Humbly ſheweth,

THat whereas for the ſpace of more then ten yeers by-paſt, not without knowledge and permiſsion of his Majeſty, with the good liking, approbation, and furtherance of forraign Proteſtant Princes and States, and with advice, incouragement, and inſtigation of the chief Divines in all the Churches whom it doth concerne, the purpoſe of Eccleſiaſticall reconcilement amongſt Proteſtants hath been proſecuted, and the means thereof ſo farre advanced, as in a private Theologicall way they can be prepared; which by this adjoyned briefe relation will appear, and may be made more fully evident by other circumſtances of the Worke.

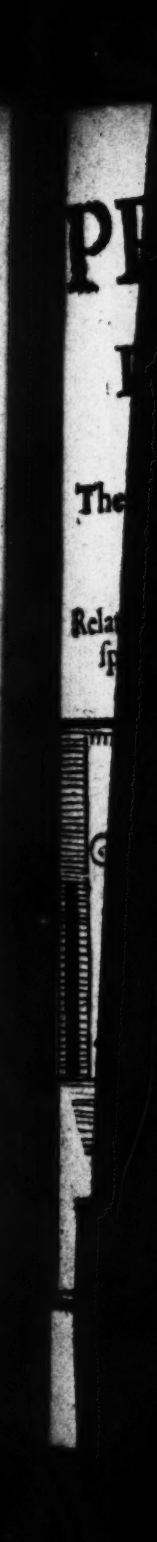
Therfore my humble ſuit is unto your Honourable Aſſembly, to be pleaſed to take this matter, which ſo much concerneth the glory of God, and the welfare of his Church, into your pious conſideration, to countenance and aſsiſt religiouſly the ſame.

And to this effect, if your wiſdome think it expedient, ſome Act or Declaration might be made,

Firſt, That the bleſſed, and long ſought for union of

Proteſtant Churches may bee recommended unto the publick prayers of the Church.

And ſecondly, That either an Evangelicall correſpondency for mutuall edification, for healing of breaches, for taking away of ſcandals, and for the advancement of the Goſpel of Jeſus Chriſt amongſt Proteſtants, ſhould henceforth bee entertained with forraigne Churches, by thoſe to whom the care of ſo bleſſed a worke may be with authority referred: Or that his Majeſty, with your Honours advice and grave counſell, might bee moved to call together a generall Synod of Proteſtants in due time, for the better ſetling of weighty matters in the Church, which now trouble not onely the conſciences of moſt men, but diſturb the tranquillity of publick States, and divide the Churches one from another, to the great hinderance of Chriſtianity, and the diſhonour of Religion. All which evils by this means may bee taken out of the way, and from hence a great bleſsing of God, and much honour amongſt men will redound to this Church and Nation: And I your humble Petitioner, as in duty bound, will daily pray for his Majeſties long and happy reigne over us, and for the proſperous ſucceſſe of this high and Honourable Court of Parliament.



THE PROCTOR AND PARATOR their Mourning:

OR,

The lamentation of the Doctors Commons for their Downfall.

Being a true Dialogue,

Relating the fearfull abuses and exorbitancies of those spirituall Courts, under the names of *Sponge* the Proctor, and *Hunter* the Parator.



Printed in the yeare 1641.

THE PROCTOR AND PARATOR

their Mourning:

Or,

The lamentation of the Doctors Commons

for their Downfall.

Being a true Description

Noting the Fearful abilesand Scorbianties of their

Spiritual Courts, under the names of Proctors

the Proctor and Paractor.

Printed in the yeare 164[illegible]

THE PARATOR
and the Proctor.

Hunter the Parator.



After *Sponge*, how goes the world with you now-a-dayes? What have you good store of gaine come in? Doe Clients flock about you, as Bees about a Tarre-pot? Is now full Tearme, you may line your pockets with Cash; make them pay deerly that come for your helpe: for I think it is the onely way to make men live in quietnesse, to begger them with long suites and large fees.

Sponge the Proctor.

Well, well, mad *Hunter*, we have had brave times, I confesse, and I have not spared to cut large thongs of other mens hides: we had almost gotten the whole power into our owne hands; but now I protest, the Divell I thinke

ow'd us a miſchief: for theſe times are worſe for us then Dog-dayes be for ſick folkes; but how rides the rack with you? for you keepe compaſſing the City, as the Divell does the earth, to torment poore men.

Hunter.

Compaſſing, ſay you? I compaſſe ground enough, I confeſſe; and not long ſince have gotten good booty from tranſgreſſors againſt ho'y dayes, of Chandlers, Ale-houſes, Tavernes, Tobacco-ſhops, Butchers, Comfit-makers, Gunſmiths, Bakers, Brokers, Cookes, Weavers, & divers other malefactors againſt our terrible Canons and Juriſdiction: for had I but given them a ſevere looke, I could by that meanes have made them draw their purſes, or elſe they knew whither they were to be fetcht up with a *Coram Nomine*. I have put 80 of theſe fearfull Birds into one net, & I alwaies held correſpondency with the Clarks of Pariſhes, ſo that I could ſtand by a pillar in the Church, and heare them all excommunicated at once, by the poore Curate, who durſt not diſobey for fear of the mighty command of the Judges of the Courts, whoſe awfull injunctions were as formidable to ſuch 10. li. a year fellowes, as Canon ſhot to young Sea-men. Ah Mr. *Sponge*, you know what prizes I have fetcht into the harbours. I tell

you the name of the *Doctors Commons* was as terrible to theſe, as Argier is to Gally-ſlaves.

Sponge.

For my part I alwayes covenanted with the Parator my ſetter, and paid him, but I ſate at home like one of the Spaniſh Inquiſitors, and fram'd Interrogatories againſt them that hee brought in, all my care was to make ſure work with them, I had a way to chain them as faſt in our Purgatories, as theeves are in Newgate, or as blind Bears are to a ſtake, while we went about, and whipt them ſoundly.

Hunter.

I'le aſſure you, if the tide had kept on, I had intended to have done ſome great matter or other: for I had ſeverall wayes to get wealth by, as by Popiſh Recuſants, by Seminary Prieſts, for concealing their haunts, and divers of their holy Nunnes, and young Novices which harbour in ſeverall places in and about the town, whoſe ſtarting holes I knew as well as themſelves. I got no ſmall trading by the Browniſts, Anabaptiſts, and Familiſts, who love a Barne better then a Church, and would come off roundly and ſecretly, with good feelings, whoſe diſciples for the moſt part are females, and yet often decline to the common gender: but I had divers other courſes to fetch in coine, how dreadfull hath my citation been

to poor Curats, Lecturers, and Schoolmasters Ushers, that have been willing to officiate their places without licences, and though they had generall licences, yet I knew how to fetch them into captivity for speciall licences, which was gainfull to you Mr. *Sponge*, though their places were scarce worth the charges for taking out their licences.

Sponge.

I'faith *Hunter* thou sayst true, I have had many a good fee by thy procurement, 'twas sweet fishing in troubled waters, 'twas best for us when men sin'd most: what bribes have I had for purgations beyond those of Physitians or Mountebanks? Countrey wenches would sell their peticoats rather to pay us, then to endure a white sheet; how have wee thriven by their wantonnesse? we would take what we pleas'd, 'twas but complying with the Surrogate, or bribing the Judges Clarke, and at last summe up all with an *Infunglimus coram Indice competente.*

Hunter.

O the thought of my *quondam* imployments, with the constant in-comes that I had by my general usurpation! for I pick'd something out of all professions by right or wrong, makes my heart doubt that our best times are gone: now what a fool was I Mr. *Sponge*, that would

would not make hay when the Sun shined: I protest what I got unjustly, I spent as lavishly: I am afraid that beggery, if not disgrace, will accompany my old age: I knew how to fetch coin from Lecturers, who as I made them beleeve, would be silenced because they supplied their places too diligently; nay, I have got well too by some of their auditors for leaving their owne parish Churches and Ministers, and gadding after strangers. I left not all neither by giving informations and intelligence to the Bishops Pursevants, to finde out the covies of many that were hidden, and heard Sermons in private for feare of the censure of the high Commission, and of going to prison. An old Hare had not more mules to deceive the hounds, then I had to receive cash by deceiving the people.

Sponge.

O brave, and experienc'd controuler, I did not come much short of you: for I tied my followers in cases of the Courts, as fast as birds be in lime-twigs: when a cause has been ready for sentence and finall determination, I knew what to say and doe to the Judge: It was but by getting the case put off, as I would pretend for the good of my Client. I knew how to get an order in writ. But when I pretended his good, I intended my own profit.

fit. We had wayes to perſwade men to make appeals from the Archdeacons Courts to the Chancellors, from the Chancellors to the Biſhops, from that to the Archbiſhops, from that to the Delegates, and high Commiſſion, & here we cooped them in as ſurely as ſo many Foxes doe ſo many Geeſe: for theſe two Courts are our rendevouz, we accoũted them our Bear-gardens for to worry mens purſes; I am perſwaded we tormented them almoſt as bad as the Divell did *Iob*. Men that appealed, did as fiſh doe, who leap out of the frying pan into the fire.

Hunter.

I know that you knew all the toiles to catch men: I proteſt, I hold the Proctors to bee worſe then Sergeants, and the Doctors Commõs as dangerous a den as either the Poultry or Woodſtreet Counter: for here men are tormented becauſe they want money, but in the Commons they are puniſhed moſt for having too much money: the Counters take birds in, that almoſt want feathers, this place receives ſuch as are over-laden with feathers: the Counters afford ſome reliefe to men that are undone, but the Cõmons take away reliefe from men that they may be undone. Ah, Mr. *Spunge*, you know that Horſleeches doe not more eagerly ſucke bloud from mens bo-

dies,

dies, then you do money from their purſes. Such as came up with cramd bagges full of ſilver in one tearme, you knew how to metamorphoſe ſilver into a little parchment, and a red ſeale; it was well if they could put up *Johannes Lamb, legum Doctor & Miles*, into an office box; it made not much for Jacobuſſes in their purſes, ſo that they could but ſhew his *Injungimus & mandamus* when they returned home.

Spunge.

In troth (*Hunter*) though men might have learned wit by others ſufferings, yet people would flock to us as ſo many ſimple Ducks to a Decoy, we had almoſt taught all England to bee Courtiers, no day in the week but we had one returne or other, wee feared no vacation as long as women could talke: for there would bee matter of defamation to worke upon by their ſcolding, wee got great imployment by womens tongues, too much talking and lying (I meane) on their backes. Bow Church in Cheapſide was the place of our imbattailing for the Arches, where we got well by balling out upon *Domine Iudex, Domine Iudex.* Surely that Chancell had need to bee new conſecrated: for it was ſoundly polluted by ſcolding, railing, lying, diſſembling, foyſting, cogging, jeering, falſe latine, and corrupt judgement. Smithfield could ſcarce affoord ſo many cheating Horſe-courſers on a friday, as we could Councellors, Doctors, Proctors, Advocates, Clarkes, publick Notaries, Regiſters, Purſevants, and ſuch Bea-

glas as you are, *Hunter*, whom we accounted as so many Panders to our spiritual courts, or like so many Egyptian flies that would be busie to spoyle a good cause by false oathes, and a quart of Sack to enrich their poluted noses with Carbuncles and Rubies. Is not this true?

Hunter.

True say you: well Sir, we had our private gains that we meerly guld you of, for how many fruitfull Lasses have we made use of, & have got good moneyes for concealing them from your Courts: we did as much knavery under deckes, as you could practise above boord: all Griffes came not to your Mills, if that wenches were either willing, or rich, or handsome, we gave them liberty to use their own by our concealment, wee had wayes enough to keep them out of your purlues, but if they were old, deformed, and halfe rotten, and poor, then we would put them into your places of triall, so that alas! we gave you the offals, but kept the choyce bits for our owne palats, thinking that old Bawds and crafty Proctors were best bawling together.

Sponge.

Alas! simple gull, do you suppose that our revenues came in but at one doore? we had the chiefe quartering in that large Cathedrall, where our Radamanths sate in their Pontificalibus, as at Consistories, the Courts of Audience, the Court of Faculties, the Prerogative, the high Commission, these Court dayes, together with the Court of Admi-

Admiralty were our Halcyon dayes: theſe were our full Marts. Bees were never more buſie when they ſwarme, then wee Hornets and Caterpillers were at theſe times: the cackling and number of Jack-dawes upon the ſteeple, were not equall to us in the Church: you ſhould have heard ſuch a humming and buzzing in our Courts, that the noyſe at Babels confuſion, or at the routing an Army, did ſcarce exceed it. Oh how terribly have I ſweat in yawling to the Judge, not ſo much deſiring to be heard, as to keep up the noyſe. No kennell of hounds hath been heard with deeper notes or lowder throats; for we had good feeters, and thoſe that would pay any thing to heare & ſee us buſie to no purpoſe, though wee might as well have been abſent as our Clients themſelves, and lived more quietly and honeſtly.

Hunter.

Nay, ſtand not boaſting too much of your own happineſſe, you dealt by the Judges as wee did by you, you lived all the year upon their corruptions, and we thrive by yours: for as the Proctor is the Judges hony pot, ſo the Parator is the Proctors; as the Judge will ſtarve a cauſe without a feeling, ſo a Proctor will wart a cauſe without a Parator. Hereupon we do uſually receive ſome bribe for a new-years gift, and the Judge he expects a good piece of plate for his favour ſhewed in ending cauſes according to the Proctors deſire: ſo that in plain tearmes the Proctor muſt fee the Parator to bring in game, and he muſt fee the Judge

o keep them fast when they are in. But now Mr. *Sponge*, let's leave off this, and talke of some thing else: I pray you what newes heare you of late?

Sponge.

Pish, what dost aske mee of newes? I had thought thou hadst brought in some Wil to prove, or to procure some licence for some peccant Wench or other that hath been a Merchant Adventurer before she hath had all her tackling fitted; or else that thou hadst brought me notice of some zealous honest Minister that preaches twice a day, and above an houre at a time: some of those that will not Christen a childe with the signe of the crosse, or not wear a Surplice, a Cap, & Hood; or one that would not read the booke of lawfull recreations, or such a man as will prove the Sunday to be a Sabboth, or will not read second Service at the Altar, or not bow at the name of Jesus, or else who doth speak against our Courts, or preaches against double beneficed men, or Organs, or Copes, singing men, or the like! This, this had been something, I would have wounded him in our Courts, I would have fram'd as many Articles against such a man, as that Accuser the Divill could.

Hunter.

Prithee heare a little, Mr. *Sponge*: thou knowest what service I have done thee this way, but now I dare not so much as question any such; for so I might quickly have enough about me. Alas! now Mr. *Sponge*, you and I must be very cautelous how

wee

wee move those things: doe you know that those ragges and reliques of Romes superstition are derided? how they are laughed at by Apprentises; in faith, let them that will weare them, maintaine them: for I see how the whole body of our rich Clergy are now put to it, they cannot uphold them; and I feare the Doctors of the Commons will be fetcht before their betters in Parliament, touching such needlesse points, if not soundly fin'd to the King for so unjustly defending them. I doe think it will goe as hardly with our Judges for these things, as it doth with the Judges for maintaining the lawfulnesse of Ship-money. Ah! indeed when things were not so strictly looked into by wise Senators, then wee might; but now, since things are better ordered by the honourable Parliament assembled, it is folly to look after those matters: though I confesse it is one of the greatest batteries that has been made against our profession; but we must beare. I am afraid of hard times, I thinke it is best for mee turne Cobler or Chimney sweper, to get something quietly, then to run such hazards.

Sponge.

Faith *Hunter*, me thinkes ever since the Parliament hath sitten, I have not seen that courage and authority in our Judges, as before, there is no such flocking to Lambeth as there had wont to be, now the supporter of the Doctors Commons is gone to the Tower, all his favourites are mainly decayed. It is but a Roman fashion, if the Doctors of

the Commons double benefic'd men and Proctors be soundly punished and fin'd. *Trajan* the Emperour when hee knew the people squeezed and oppressed them, then would he suffer the oppressors of them to be retalliated. Now our Doctors and the rest have been large this way: they may justly expect a requitall. I doubt me the payment of such fines will be a case cleane contrary to their consciences.

Hunter.

I do not much feare: for I have nothing to lose, I am sure of it I can plead, that I have done a great deale of service to my country, in causing old fornicators and adulterers, who usually fell into dirty ditches, to mend and repaire the high ways, and to make good cawsies for prevention for time to come; witnesse the high way betwixt Wells and Glastenbury, and betwixt Liechfield and Coventry, and many other places which are now made serviceable by my informing against other mens sinnes. What say you to this diligence of mine?

Sponge.

Alas! your labour is nothing to what I have done in the Prerogative Court, by protracting a cause concerning a Will: first, I have made them prove a forged will *communi forma*, and then protracting the cause, after 12 yeares space I have made them prove it *per testes*, & then to discharge the forged will so prov'd, thus, with *Annihilamus, Cassamus, & irritamus, & pro nihilo habemus Regis, &c.* And by this course I have made worke

for

for Westminster Hall Practitioners for the space of seventy yeares after: a captivity long enough to be enduted by any (as I suppose) in those Law Toyles, which are as troublesome to poore Clyents, as Iron Fetters be to captived prisoners.

Hunter.

Well, well, Master *Sponge*, let us not boast too loudly of these exploits, there are so many overseers now, that it is best if wee can sleepe in a whole skinne; I shall desire thus much, that you would pray that I may not be caught in my owne snares, and I will doe so much for you that if possibly it may, that you may escape a generall squeezing, but I feare that both of us shall smart for our faults already committed.

Sponge.

We must endure it, for there is no hopes of escape, and a man had as good almost bee hang'd at home, as drown'd or hang'd abroad: well, I will give my selfe a generall suspension from practice as yet; and if I escape this storme, I shall thinke my selfe happy for ever; and so farewell *Hunter*, for you see how our Doctors Commons is more like a desolate wildernesse for wilde beasts, then men; no Clyents appeare to us in our Circles, and this certainety of the Triennial Parliament cuts our combes for ever doing any great exployts for aftertimes.

Hunter.

I am sorry to see these dayes, but yet I will not

not cast away hope, for if all failes, Ile turne Journey man to *Gregory* the hang man, for it is reported hee has great trading; any thing rather then stand out, better live by a Rope then by the Pope.

FINIS.

Z

Pro

Pri



DAVIDS ZEALE FOR ZION.

A SERMON

Preached before ſundry of the Honourable Houſe of Commons:

At S^t. *Margarets* at *Weſtminſter*, *April* 4.

BY

THO: WILSON Preacher of the Word at *Otham* in KENT.

LONDON,
Printed for *Iohn Bartlet*, and are to be ſold at the *Gilt Cup* near S. *Auſtins* Gate, in *Pauls* Church-yard. 1641.

TO THE RIGHT WORSHIPFVLL,

Sir *EDWARD DERING*,

of *Sarendon-Dering*, in the County of *Kent*, Knight and Baronet.

SIR,

IT is Bernards *saying*, Nemo esse bonus plusquàm oportet potest; *There is not a man alive can be better then he should be; and it is without doubt he is not good, who would not be better:* Ubi incipis nolle fieri melior, ibi etiam desinis esse bonus; *adding they be professedly* the children of the luke-warm, *who say, We will be no better then our Fathers:* Nolumus esse meliores quàm patres nostri; *whereas men are in Religion not to be stinted by any Antiquity, but what is divine from God the Ancient of dayes.* The children of light *be proficients, they reach forward, their spark comes to be a coale, their coale a most vehement flame; God hath kindled in your* Bern. Ep. 91.

breaſt an ardent love to the houſe of God, your zeale provokes many, *your zeale makes many a glad heart, your zeale honours God, who hath put honour upon you: For them that honour him, he will honour. Your preſent employment in the honourable Houſe of Commons in Parliament, cals for zeale: It is a fire,* 1. *Active, to ſet all on work, the hand, the tongue, the head, the heart.* 2. *Quick, ſpeedy; it is an utter enemy of delayes in its work.* 3. *Vehement; it beſtoweth the top of affection, and ſtrength of intentions on what it loves.* 4. *Aſpiring; it is the higheſt element, mounts up nearer heaven, nearer the Lord. Anciently, they who publiſhed Books were wont to honor Perſonages with the patronage of that, which they found them to be lovers or profeſſors of; To whom then may this preſent word of zeale* (which once you heard with patience) *be Dedicated more properly, then unto you? Whoſe abilities in conjunction with zeale, graced with magnanimity, and modeſty, render you amiable to all that know you, and honourable in mindes that heare of you. I humbly pray your acceptance of this my memorizing your zeale for Zion; You reade not here ſwelling words of vanity, my ſtudy was to be not plauſible but profitable;* Nos autem qui rerum magis quàm verborum amatores, utilia potius

Salvian. præf. in lib. de Gubern.

potius quàm plauſibilia ſectamur: *This I preſent you withall, to deliver my ſelfe from ſuſpition and imputation of an unthankfull minde towards you, who countenanced me with a* mention too honourable for me, when I was in contempt; who teſtifie my reſpect to you much honoured of good men for well-doing*: Others zeale *would have conſumed me, but that* your zeale *conſumed you; for I have ſeen God in you, yet I have a greater bond of deeper acknowledgement of your zeale, then your many favours to me-ward amount unto, which is the faithful diſcharge of that place the Country hath moſt worthily put upon you, and intruſted you withall; wherein your forwardneſſe for the good of the Church (the welfare whereof is above my chiefe joy) hath been to my comfort, hath warmed many a heart, and hath occaſioned thankſgiving by many unto God. The fruit of true wiſdome is credit and confidence,* Eccl. 8. 1. *A mans wiſdome makes his face to ſhine, and the boldneſſe of his face ſhall be changed, as faultleſſe and fearleſſe. Adorn your perſonall ſufficiencies with the true fear of God, a wiſe mans treaſure, a zealous forwardneſſe for Gods glory, goodnes, and good cauſes, whereby your publique imployment may be bleſſed: Keep good conſcience, the deareſt jewell your heart can have in it; Hold a conſtant coun-*

* in your firſt ſpeech in Parliament, when I was purſued by a Purſevant from the Archbiſhop of *Cant.* for not reading the prayer againſt Scots, &c.

z Pſ. 119. 139.

countermotion to the course of the world; minde the life of grace as that which farre excels all ornaments of nature, art, or policy, that it animates and ennobles them. What you doe for God, doe it by his Word, all Laws are to be rectified by Gods Law, men must set their Watch by the Dyall, and the Dyall by the Sun: This way the more you labour, the more rest will you finde. Thus with my unfained

1. Thess. 3. 13. *prayers to the God of all grace*, That he may establish your heart unblamable in holinesse, and guiding you by his counsell, may after receive you to glory.

Otham, *in* Kent.

Your Worships

Petitioner to the

Throne of Grace,

THO: WILSON.

DAVIDS ZEALE FOR ZION:

A SERMON,

Preached at WESTMINSTER,
Aprill 4. 1641.

PSAL. LXIX. IX.

The zeale of thy house hath eaten me up.

THis Booke of Praises and spirituall Songs was penned by diverse men: This is evident by the various arguments in it; It is the breviary of the Bible, the anatomie of conscience, the art of prayer.

Communis eſt Pſalmus κατὰ τύπον Davidis. καὶ' ἀλήθειαν Chriſti. κατὰ προσωπείαν Eccleſiæ. Iun. Paral. in loc.

This Pſalme, inſpired of *God*, was writ by *Davids* royall pen, who was both the father and figure of *Chriſt*. It is not purely proper to either *Chriſt* or *David*, but common both to *David* and *Chriſt*, with his *Church*. To *David* typically, to *Chriſt* truly, to the *Church* prophetically.

The Pſalme containeth { A *Petition*. / A *Reaſon*.

I. A *Petition*, moſt humbly requeſting *God*,

1 By *ſupplication*, to be delivered from manifold troubles, called *waters*: *Save mee O God*, *Verſ.* 1.

2. By *imprecation*, with pureneſſe of ſpirit, againſt perſecutors, *Let their table become a ſnare*, &c. *Verſe* 22.

II. A *reaſon* of his requeſt, mentioned in many verſes. One ground of it was, the nature of his cauſe; his cauſe was good, he ſuffered for his love to God. For, *The Zeale of thy houſe hath eaten me up*, *Verſe* 9.

Zelus eſt affectus mixtus ex amore, dolore.

The zeale. Zeale comes ἀ ζέω, to be fervent, as hot as fire: it is not any ſingle affection, but the earneſtneſſe and increaſe of all the affections, liking or diſliking, as love and hatred, griefe and joy, deſires, delights, feares, and anger; boyled to the higheſt degree, and to the hotteſt temper and intention.

1 It is ſet *againſt evill*, as ſin and ſinners, with all that which oppoſeth *Gods* will and glory, with kindled anger and indignation.

2 It

2 It is carried *towards good*, as *Gods* Word and Glory, Name and Worſhip (and not our owne ends) with all eagerneſſe. *Zelus eſt impetus mentis erga gloriam Dei & cultum divinum.*

Of thy houſe. *Gods* houſe, not his owne houſe, or his own name and honour: he was moved not ſo much with his owne injuries and contumelies, more private; as with that which was more publike.

1 *He had indignation* for the Church corrupted, the worſhip of God polluted, his law violated, and the things of God unworthily handled.

2 *He had a ſtudious care* and ardent love to have the true religion taught and profeſſed, the right worſhip of *God* eſtabliſhed and preſerved holy and pure from ſuperſtition, errour and corruption in worſhip and worſhippers, that they may be Saints, and not profane.

Me, may be meant properly and ſimply both of *David* and *Chriſt*.

Eaten up. Conſumed or devoured, as the fire fully burnt up the fat of ſome ſacrifices (as their peace-offerings) it was wholly the *Lords*: ſo the zeale of *Gods* houſe burnt up *David*, he was fully for it. אכלתני *ab* אכל *comedit, conſumpſit.*

The words ſhew *a pious mans ſtudy*: He is zealous,

1 *In the object*, and matter of it, *Gods* houſe.

2 *In the effect*, and nature of it, it eats him up.

A man thoroughly religious is truly zealous for Gods Church. *Doctrine.*

Witneſſe *David* a figure of *Chriſt*, and *Chriſt*

the Sonne of *David*, of whom it is written, and the Diſciples remembred it was written, *The zeale of thy houſe hath eaten mee up*, *Iohn* 2. 17.

Zeale conſiſts 1 In removing what is preju. diciall to Gods glory.

1 *Zealous in removing*, (according as *God* hath called and enabled every man) in purging out and oppoſing with depth of deteſtation, what is corrupt, and contrary to *Gods* will, and prejudiciall to his glory, revenging his diſhonour: Thus *Ieſus found in the temple thoſe that ſold oxen, and ſheepe, and doves, and the changers of money ſitting, and when he had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheepe, and the oxen, and powred out the changers money, and overthrew the tables, and ſaid unto them that ſold doves, Take theſe things hence, make not my fathers houſe an houſe of merchandiſe*, *Iohn* 2. 14, 15, 16. A moſt heroicall act of *Chriſt*; beholding the Temple moſt corrupt, *Verſe* 14. Hee ſwept the houſe, *Verſe* 15. moved with the great care and zeale of his fathers houſe, *Verſe* 16.

1 Perſons, vicious miniſters or members.

1 *Perſons to bee removed*, as enemies to *Chriſt*, men of falſe callings, not warranted of *God*, pretending divine right, which cannot bee demonſtrated out of his Word: Men to be dealt withall as polluted prieſts; theſe ſought their regiſter among thoſe that were reckoned by genealogie, but they were not found, therfore *were they as polluted, put from the prieſthood*, *Ezra* 2. 62. Let them bee dealt withall as *God* would have it, *For the wickedneſſe of their doings*,

1

I will drive them out of my houſe, *Hoſea* 9. 15. Idolatrous prieſts were no more to miniſter in the Prieſts office. Men that once profeſſed themſelves for God, who fell to idols, and by their example and counſell cauſed others to fall to ſinne, ſhould beare their ſhame, their ſinne, but never come neare *God* in their office any more, as it is recorded in the Prophet, becauſe they (the Levites gone away farre from *God*) miniſtred unto them, before their idols, and (as ſtumbling-blockes) cauſed the houſe of *Iſrael* to fall into iniquity, therefore have I lift up my hand againſt them, ſaith the *Lord God*, and they ſhall beare their iniquity, and *they ſhall not come neare unto mee, to doe the office of a Prieſt unto me, nor come neere unto any of my holy things in the moſt holy place:* but they ſhall beare their ſhame and their abominations which they have committed, *Ezekiel* 44. 12, 13. After this manner did renowned *Nehemiah*, cleanſed the chambers, and chaſed out the wicked corrupters, who relates it thus: I underſtood of the evill that *Eliaſhib* did for *Tobiah*, in preparing him a chamber in the Courts of the houſe of *God*, *Nehemiah* 13. 7. And it grieved me ſore, therefore *I caſt forth all the houſhold-ſtuffe of Tobiah out of the cham[illegible]*, Verſe 8. *Then I commanded, and they cleanſed the chambers*, Verſe 9. *And one of the ſonnes of Iojada, the ſonne of Eliaſhib the High Prieſt, was ſonne in law to Sanballat the Horonite, therefore I chaſed him from mee*, Verſe 28.

It is to be provided, that holy things may be kept from profanation; *Give not that which is holy unto dogs, neither caſt ye your pearles before ſwine, leſt they trample them under feet, and turne againe and rent you, Matth. 7. 6.* Aime at conformity with that *new Ieruſalem*, on earth, into which *there ſhall in no wiſe enter any thing that defileth, neither whatſoever worketh abomination, or maketh a lie*, Revel. 21. 27. *Men are to be without, that be not fit for a congregation of the Lords people*, but the blemiſh of our Church. For *without are dogs, and ſorcerers, and whoremongers, and idolaters, and whoſoever loveth and maketh a lie*, Verſ. 22.

2 Doctrines erroneous and unſound.

2 *Doctrines to be oppoſed*, unſound and corrupt doctrines be hatefull and to be hated. This was good in languiſhing *Epheſus*, ſhe hated poyſonfull doctrines: *Chriſt* ſaith, *This thou haſt, thou hateſt the deeds of the Nicolaitans, which I alſo hate*, Revel. 2. 6. *Thou haſt tried them which ſay they are Apoſtles, and are not, and haſt found them liers*, in regard of their errors and falſe doctrine, *Verſ.* 2. Doctrines that oppoſe *Gods* free grace, as if it were no grace, *Rom.* 11. 6. which exalt mans free-will, as if *God* did not worke the will, *Phil.* 2. 13. which teach the apoſtaſie of Saints, *Who are kept by the power of God through faith unto ſalvation*, 1 *Pet.* 1. 5. and others like vented and printed, are not to be permitted: *Thyatira* was checked for ſuch a permiſſion. *Chriſt* will have no ſuch toleration. *I* (ſaith hee) *have a few things againſt thee, becauſe thou ſuffereſt that woman Iezabel, which calleth her ſelfe a propheteſſe, to teach and to ſeduce my ſervants,*

to

to commit fornication, and to eat things ſacrificed to idols, Revel.2.20. Chriſtians are to avoid *what is contrary to, or beſides* the doctrine of *Chriſt*, as very offenſive, and the cauſe of diviſions and offences. The Doctor of the Gentiles told the Romans, how to *marke them which cauſe diviſions and offences, contrary to the doctrine which you have learned, and avoid them, Rom.16.17.*

παρὰ τὴν διδαχὴν, *præter doctrinam*, Trem. interpr.

3 *Worſhip to be purged out:* What is falſe, ſuperſtitious, idolatrous, ſpirituall adulteries, adoration of creatures, Altars, worſhipping wood, images, and names, the images of things, invocation of Saints, *praying about and for the dead*, and all other *appearances and practices of evill.* Gods jealouſie is againſt image-making, or any likeneſſe to adore, bow to, or ſerve. *Thou ſhalt not make unto thee any graven image, or any likeneſſe of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow downe thy ſelfe to them, nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, Exod.20.* 45. Where is forbid, 1. To make an image for religious worſhip: 2. To worſhip it. In all idolatry the divell is worſhipped. *The things which the Gentiles ſacrifice, they ſacrifice to divels, and not to God, 1 Cor.10.20.* Should not all fellowſhip with divels be deteſted and renounced? *I would not that ye ſhould have fellowſhip with divels. To worſhip before a thing with reference to a thing, is to worſhip that thing. To worſhip before me,* Luk. 4.7. *is to worſhip me,*

3 Worſhip corrupt and idolatrous.

An Idolater, 1 Materiall, is the artificer. 2 Formall, he that worſhips the idoll.

ἐνώπιον μὲν τινος, ἐὰν προσκυνήσῃς μοι.

me, *Matth.* 4. 9. The children are to plead with their mother, to put away her idolatries; and it is no more than duty to do it. *Plead with your mother, plead, ſhe onely is faulty, for ſhe is not my wife, neither am I her husband: Let her therefore put away her whoredomes out of her ſight, and her adulteries from betweene her breſts*, *Hoſ.* 2. 2.

1 In the ſubſtance of worſhip.

1 *In the ſubſtance of worſhip*, it is falſe and corrupt, by mingling mens traditions and inventions, with *Chriſts* commands and inſtitutions, which is a vaine worſhip: *In vaine do they worſhip me, teaching for doctrine the commandements of men*, *Matth.* 15. 9. To fruſtrate *Gods* law, and put it by, by this meanes. For laying aſide the commandement of *God, ye hold the tradition of men*, as the waſhing of pots and cups, *and many other ſuch like things ye do*, *Mat.* 7. 8. Full well *ye reject the commandement of God*, that yee may keepe your owne tradition, *Verſe* 9.

It is thus when men by conſtitutions make their inventions as *threſholds, without which you cannot enter into a houſe*, into the Church, to any office or ordinance, or as *poſts which uphold a houſe*, without which the Church will fall and go down. *They have defiled my holy name, ſaith the Lord, in their ſetting of their threſholds by my threſholds, and their poſts by my poſts*, *Ezek.* 43. 8.

2 In the circumſtance of worſhip.

2 In the externall forme and circumſtance, many ſuperſtitions be to be caſt out, injunctions not of *God*, not good, after the doctrines and commandements of men, *Col.* 2. 22. to which a Chriſtian redeemed by *Chriſt* hath no reaſon to be ſubject,

if

if ye bee dead with Christ from the rudiments of the world, *Why as though living in the world are yee subject to ordinances? Coloss.* 2. *vers.* 20. Many additions, gestures, now standing, now kneeling, are not necessary, but cumbersome, not to be tolerated any more than diminutions, or mutations, and alterations in Gods worship, *Whatsoever I command you, observe to do it, thou shalt not adde thereto, nor diminish* from it, *Deuteronom.* Chap. 12. Vers. 32. *Gods Word* is perfect, to teach us what to know, and what to doe, and *lackes not a jot, nor a tittle, Matth.* Chap. 5. Vers. 18. The *least commands to an iota,* or a tittle, are *to be religiously observed*, and *the least additions* by the same reason are *to be rejected, Mat.* Chap. 5. Vers. 19. Away with all imagery, which provokes God to be gone from his Sanctuary. *Let every image of jealousie be scene as an abomination, and cast out as a provocation, Ezek.* Chap. 8. Vers. 5, 6. That *as wee justly abhorre the Romish harlot, let us not weare her favour*, but deface and detest all her trumpery, as the Lords Prophet told the people of the Lord, *Ye shall defile* the covering of thy graven images of silver, and the ornaments of thy molten images of gold; thou shalt cast them away as a menstruous cloth, thou shalt say unto it, *Get thee hence, Isa.* Chap. 30. Vers. 22. Thus the thorowly religious is to be truly zealous in Gods Church, to remove, purge out, and oppose vicious persons, erroneous doctrines, superstitious worship.

2. In promoting Gods glory.

2 *Zealous in promoting Gods glory* with intension of affection, and fervency in all good services for the house of the Lord, to establish all in it aright: This was in an eminent manner and measure in *Nehemiah*, whom the zeale of Gods house did eat upon. Remember me O my God concerning this, and wipe not out my *good deeds or kindnesses that I have done for the house of my God*, and for the offices thereof, *Nehem.* 13.14.

1 In persons. a Ministers qualified.

1 *In persons* who are to be in the house of God.

1 *Ministers to be countenanced* and continued to labour in word and doctrine, to stand and minister before the Lord. When good *Hezekiah* beheld how the fathers before him had shut up the doores of the porch, he opened the doores of the house of the Lord: they had put out the lamps, *he brought in the Priests*, that religion might be restored, heare him telling his purpose of heart, Now it is in my heart to make a covenant with the Lord God of Israel, that his fierce wrath may turne away from us, 2 *Chron.* 29. 10. He animateth the Priests, my sonnes, *be not now negligent*, for the Lord hath chosen you to stand before him, to serve him, and that you should minister unto him and burne incense, *Verse* 10. *These must be sent, have a good call: How shall they preach except they be sent? Rom.* 10. 15. *Well qualified persons*, apt to teach the Word of God with prudence and utterance, 1 *Tim.* 3.2. Able, well furnished with necessary abilities to instruct others, 2 *Tim.* 2.2. Vertuous in conversation, shewing themselves patternes of good workes, *Titus* 2. 7. Lovers of

good

good men, ſober, juſt, holy, temperate, 1.8.

2 *Members, to be men ſanctified* to performe duties, and to partake of what is holy: Men ſhould be ſanctified, and that ſufficiently; for they could not keep the Paſſeover, becauſe they had not ſanctified themſelves ſufficiently, 2 *Chron.* 30.3. *Men upon whom is writ, Holineſſe to the Lord, Zechar.* 14.20. But *the Canaanite is to be no more in the houſe of the Lord, Verſe* 21. Without ſhall bee the uncircumciſed and the uncleane. God is in the aſſembly of his Saints, *Pſal.* 89.7. God promiſeth to dwell in Zion, his holy mountaine, then ſhall *Ieruſalem* be holy, and *there ſhall no ſtranger paſſe through her any more, Ioel* 3.17. It is ſure, *men* that are to be members, are to profeſſe holineſſe: and it is as true, they *ſhould be as they profeſſe*, Saints by calling, 1 *Cor.* 1.2. Gods way is called a way of holineſſe, the uncleane ſhall not paſſe over it, *Iſay* 35.8. 2 Members ſanctified.

2 *In doctrines*, zeale contends for truth, and ſtrives for the faith of the Goſpell, *Iude v.* 3. It was needfull to exhort you, that you ſhould earneſtly contend for the faith which was once delivered unto the Saints. *Pauls* care was, that *the truth of the Goſpell* might abide with the Church, *Gal.* 2.5. and would not give place to them (the falſe brethren, *Verſe* 4.) no not for an houre. It is truth is the ornament of mans ſpeech and profeſſion. Truth beautifieth mens dealings; and *is not truth the glory of religion?* It is a girdle, *Epheſ.* 6.14. 2 In doctrines.

Conſtantia in doctrina, ſeu in veritate, hic eſt baltheus ille, Zanch. in loc.

3 In worſhip. The *zeale of Elias* is as *needfull* as *notable*; who was jealous for the Lord of hoſts, 3 In worſhip.

to behold what was done in *Israel*, 1 *King*. 19. 10. where no purity was in the worship, nor peace to the worshippers of God.

1 In the substance, three things instanced in.

I. *In the substance* and inward forme, that all Gods worship be in spirituall meanes and true manner, with all purity; They that worship God, must *worship him in spirit and truth*, *Iohn* 4. 24.

1 *Preaching the Word* of life and salvation. It is the way of Gods good pleasure to save men, albeit wittals call it foolishnesse, 1 *Corinth*. 1. 21. It is Christs institution, established by his commission, Goe ye into all the world, and preach the Gospell to every creature, *Marke* Chap. 16. Verse 15.

2 *Reading the Scriptures*, not omitting them for Apocryphals. Is not that order with some disgrace to Gods Spirit, which excepts *canonike Bookes and Chapters* which *bee least edifying, and might best be spared*, and therefore *be left unread?* It was not so of old, when *Moses* had in every city them that preach him, being read in the Synagogues every Sabbath day, *Acts* 15. Vers. 21.

3 *Prayer in the Holy Ghost*, as the Church is charged to pray, *Iude* Vers. 20. customary formes of prayer removed, would cause an unworthy, unable and dumbe Ministerie to fall to the earth; and continued, bring most of men to rest in the iniquity of the last and perillous times, a powerlesse forme of godlinesse to be shunned, 2 *Tim*. 3. 1, 5. Christ who commends prayer according to

to the will of God, condemneth vaine repetition in prayer, *Matth.6.7. Gods house* is a house of prayer, but *not for chopping and changing, Mat.* 21. 12, 13. Men for the Ministerie should be as studious in praying as preaching, and *give themselves to prayer*, and to the Ministery of the Word, they had not the heart of them who rest in a prayer given to them, *Acts* Chap.6. Vers. 4.

II. *In the circumstance* and externall form: Let all things be done *decently* and in order, *not intending the inventing of any new thing*, but *the performing of what Christ instituted*, in a manner come by, and consentaneous to the dignity of holy ordinances of the Lord, 1 *Corinth.* 14. 40. And that is in that generall rule, that *all be done* for time, place and persons, as is most *to edification*, Verse 26. Thus the man thorowly religious will bee truly zealous for the Church of God, in promoting in it persons, materials for it, Ministers qualified, members sanctified, doctrines true and wholesome, worshippe pure and spirituall, which beleeved as truth, will helpe us both by Information, and Exhortation. 2 In the circumstance.

1 *Zeale in and for true religion is a praise-worthy thing.* Was *David* zealous? it may then become a royall spirit. Was *Christ* our Saviour zealous? it may become an heroicall spirit. Albeit zeale is out of grace with most men, who sit still, and love to be at quiet rest; yet it is no disgrace to any generous spirit that is regenerate, to have the *Inform.* 1 Zeale is commendable.

zeale of Gods houſe to eat him up. It is a ſlander to call it folly: Was not zealous *David* wiſer than his teachers, than his enemies, than the aged? Luke-warme men call it fury; Gods Spirit names it a live-coale, that hath a moſt vehement flame. Why beares zeale the imputation of indiſcretion, raſhneſſe, puritaniſme or headineſſe? Was it *Davids* raſhneſſe? It was fervency in religion. Was *Chriſt* indiſcreet? The wiſedome of his Father. *Feſtus called Paul mad*, with a lowd voice, *Acts* 26. 24. when he ſpake but words of truth and ſobernesſe, *verſe* 25. *Chriſts kinſmen thought he was beſide himſelfe*, *Mar.* 3. 21. Was the judgement of ſuch ſolid men any diſparagement to our Saviours zeal? Nay, it is a commendation to root out evill from, and to eſtabliſh good in the houſe of God, is a good thing, *Gal.* 4. 18.

2 Zeale is not onely in and for things civill.

2 *All a mans care, who is religious indeed, is not to be for civill affaires, immunities and ſocieties*, (things in their order and meaſure to be minded) *David* was zealous for Gods houſe; for *Zion*, as well as *Ieruſalem*; for religion, as well as righteouſneſſe. *Mens ſpirits muſt be more ſtirred* in them for the Church of Chriſt, *his houſe, than their owne houſes*. As many mens induſtry and activeneſſe is for great buildings, great matches, great houſekeeping, and their owne famous names, their inward thought is that their houſes ſhall continue for ever, and their dwelling places to all generations, *Pſal.* 49. 11. but while they run every man to his owne houſe, *the houſe of God lieth waſt*, *Hag.* 1. 9. A pious mans greateſt care is, that (whatever become of

of him and his liberty, credit, or creature-comforts) vile persons that speake villany, may have their mouthes stopped, the vaine and prophane persons that pollute the ordinances may be censured, the doctrines of divels may be condemned, the worship idolatrous and corrupt, may be no more in the house of the Lord, but be removed and cast out, that Pastors after Gods owne heart may be established to feed the Lords flock, that they that feare the Lord, may dwell in his house, that the truth of doctrine may be continued and confirmed among us, that *the purity of discipline (a sacred way of promoting the Gospell, without which all Christs Kingdome and Gospell is not received) very necessary to the condition of the Church*, may be introduced, that the instituted worship of God may be continued in his Church, in a holy and spirituall manner, without worthlesse and witlesse innovations, and wicked inventions of men of corrupt mindes, destitute of the truth, that a man may say as *David, The zeale of thy house hath eaten me up:* thus those victorious martyrs were willing to lay down, as not loving their lives, for the word, the truth which they held and beleeved, *Rev.* 12. 11.

Christs care was not to be great in this world, but for the truth, his fathers house, will, and glory.

3 Men thorowly religious, being truly zealous, we learne, *It is irreligious to be luke-warme*, neuters, time-servers, indifferent men, for all companies and religions, middle-men betweene truth and errour, betweene Christ and Antichrist, between holinesse and profanenesse, untrue in religion, without love or zeale to God, as was the luke-warme Angell of *Laodicea*. Next worship is under a commi-

Lukewarmnesse is irreligious.

nation,

zeale of Gods houſe to eat him up. It is a ſlander to call it folly: Was not zealous *David* wiſer than his teachers, than his enemies, than the aged? Luke-warme men call it fury; Gods Spirit names it a live-coale, that hath a moſt vehement flame. Why beares zeale the imputation of indiſcretion, raſhneſſe, puritaniſme or headineſſe? Was it *Davids* raſhneſſe? It was fervency in religion. Was *Chriſt* indiſcreet? The wiſedome of his Father. *Feſtus called Paul mad*, with a lowd voice, *Act.* 26. 24. when he ſpake but words of truth and ſoberneſſe, *verſe* 25. *Chriſts kinſmen thought he was beſide himſelfe*, *Mar.* 3. 21. Was the judgement of ſuch ſolid men any diſparagement to our Saviours zeal? Nay, it is a commendation to root out evill from, and to eſtabliſh good in the houſe of God, is a good thing, *Gal.* 4. 18.

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Lukewarmnesse is irreligious.

nation,

nation, God will ſtretch out his hand upon them that ſweare by the Lord, and that ſweare by *Malcham, Zeph.* 1.5. God abhorres mixtures now as much as then. It is a defilement to ſow a vineyard with divers ſeeds, doctrines of Chriſt, and traditions of men. Saints and beleevers not mixt with ſcandalous infidels and idolaters, *Deut.* 22.9. But the pure worſhip kept from ſuperſtitions: *Men may not be linſey-woolſey profeſſors*, nor plow with an Oxe and an Aſſe, thoſe in the Lords plow muſt not be mixed of the clean and unclean, labourers and loyterers, of the ſervants of Chriſt and Antichriſt, *Verſe* 10,11. Men may not be *key-cold Gallioes* in religion, a deputy that would not meddle in ſuch matters, and *cared for none of thoſe things, Acts* 18.12,17.

This indifferency brings great judgements, if men repent not, it unchurches a people, a Church by it may prove no Church, it removes the candleſtick, and ſets *Mahomet* where the candleſtick ſtood, *Rev.* 2.5. Yea God abhorres lukewarmeneſſe as moſt loathſome, he will ſpue them out of his mouth, as *Laodicea*, as the Hiſtorians teſtifie, was ſwallowed up in an earth-quake, we were near going in 88. neare a blow by the Powder-treaſon:
1639, 1640. and how nigh was our trouble theſe two laſt yeares? and Gods hand lift up, as if there were with us *but a ſport*, as once *Abners* men and *Ioabs, to play Scots and Engliſh*. *Ely* his remiſneſſe in dealing with his ſonnes (an impure paire of Prieſts) ruined his houſe, 1 *Sam.* 2. Verſ. 23, 29, 31. God is not pleaſed with neuters, neither ſhall the luke-warme

luke-warme dwell in his presence.

4 In that a man thorowly religious is truly zealous for Gods Church, *Learne the viciousneſse of mens ſpirits*, and the naughtineſſe of diverſe ſorts. 4 Viciouſneſſe of mens ſpirits.

1 *Who blame zeale in good and for good*, as a thing disgracefull and ſinfull. The divell and his imps never wanted names, to diſcover and deliver their ſpite and ſpirit againſt zeale, alas what hath zeale done! 1 Who blame zeale, miſcalling it.

1 *It is ſedition*, an enemy to government, as inconſiſtent with royall lawes, cries *Haman*, a fit accuſer (whoſe word is no ſlander) but an unjuſt judge in this point. *Haman* ſaid unto King *Ahaſhuerus*, There is a certaine people ſcattered abroad, and diſperſed among the people, in all the provinces of thy kingdome, and their lawes are diverſe from all people, *neither keepe they the Kings lawes:* Therefore it is not for the Kings profit to ſuffer them, *Eſther* Chap. 3. Verſe 8. Zeale in piety is ſaid to trouble the countrey, whereas iniquity and luke-warmneſſe ruines all; as *Ahab* ſinned, and *Elias* is blamed: Well did *Elias* retort it to him, *Not I, but thou haſt troubled Iſrael*, 1 *King.* Chap. 18. Verſ. 17, 18.

2 *It is ſingularity and odneſſe:* but till a man ſeeme odde to the world, he is never right in religion and righteouſneſſe, in piety and ſincerity: *A man muſt doe more than others*, *Mat.* 5. 47. It was well for *Noah*, that he was a ſingular man in a ſober and ſincere ſingularity, when the τὶ περισσὸν ποιεῖτε.

flood ſwept away the world of the ungodly: and is it now proved bad to excell in following holineſſe, and approving things that are excellent? Or is it onely the ſafe way to doe as moſt do, and periſh in the broad way, and not rather to goe in the narrow way to life, which few finde? *Matth.* 7. 13, 14.

3 *It is hereſie*, to receive and follow the *truth of Gods fiery Law and everlaſting Goſpell*, in the dayes of *Paul* they called it hereſie; to preach the faith, to defend the faith, to keep the truth, is by men of an antichriſtian ſpirit called hereſie, and men that keepe the commands of God, and the faith of Jeſus, condemned as hereticall, *Acts* 24. 14.

4 *It is ſchiſme to depart from the unhallowed, erroked, curſed wayes of unbleſt men.* If men for peace of conſcience, and deſire to pleaſe, and not offend God, would make Gods law, and not mens luſts, their rule, and ſo to walke humbly with God, walke not in the wayes of men, and ſave themſelves from the untoward generation, they are preſently accuſed of peſtilent *ſchiſme, the devils ſcarcrow to keep men from zeale in religion*, and forwardneſſe in godlineſſe, *Acts* 28. 22.

2 Who are zealous againſt Gods houſe ſix ways.

2 *Who are zealous againſt the zealous, and the houſe of God*, as men ſet on fire of hell: It was once *Pauls* ſinne and miſery, concerning zeal, perſecuting the Church, *Phil.* 3. 6. As the ſerpents mouth hath a flood (aſperſions, reproaches, accuſations, edicts, and orders) to caſt after the woman (the Church of Chriſt) *Rev.* 12. 15. Satan hath ſtill inſtruments full of fire and fury againſt the houſe of the Lord.

1 *Quenching*

1 *Quenching all Zeale in preaching Christ*, as the High-priest and his complices, *filled with Zeale* and indignation, put the blessed Apostles in the common goale for preaching, *Acts* 5. 17, 18. being as fraid of it as they are of *fire, one sparke they thinke would set all in a flame*, Vers. 24. There be *men* who *put preaching of Christ, and teaching of the people among their grievances:* They were grieved that they taught the people, *Acts* 4. 2. crying out of such as unsufferable, as they to *Paul, Away with such a fellow* from the earth, it is not fit (most able judges) that he should live, *Acts* 22. 22. Forbidding men to preach in Christs name, and Christs words, as the very enemies of mens salvation, 1 *Thes.* 2. 16. they would have us blinde, and muzzle our mouthes: except they may be soothed and smoothed, men must be turned out of their places, as hindrances in their way, Ministers must turne out of the path, Gods way cast up, and our way to walke in, and may not preach sincere sanctification and mortification, but Constitutions and Canons. Thus they did to the Prophets before us, *They say to the Seers see not*, and to the Prophets, prophesie not unto us right things, *speake unto us smooth things*, prophesie deceits, get you out of the way, turne aside out of the path, *Cause the holy one of Israel to cease from before us*, Isa. 30. 10, 11. How many have been made to forsake their allegeance and fealty to Christ our King, and break their vowes of obedience to him, they gave the Nazarites wine to drinke, and *commanded the Prophets, saying, Prophesie not*, Amos 2. 12.

ἐκκλῆσιαν ζῆλω.

2 *Censuring hearing of Gods Word*, as the great transgression in people, who are to heare it as they would be saved, as it is read, The next Sabbath day came almost all the city together to heare the Word of God, but when *the Iewes* saw the multitude, they *were filled with envy*, *Acts* 13.44,45. Men are eaten up with envy at hearers of Sermons, who wait on the Word of the Lord, albeit *men that reject his commands be vexed by God*, yet *they who heare his commands be vexed by men*, as if they were no ordinary malefactors.

3 *Crying downe all prayer*, unlesse given to men, and prescribed by a powerlesse, prayerlesse Canon and Order, which a gracious heart finds empty and heartlesse, as once that decree, Whosoever shall ask a petition of any God or man, for thirty dayes, save of thee O King, he shall be cast into the den of Lions, *Dan.* 6.7. O men greatly in love with prayer! An order a godly man had rather lose his life (as well as liberty) than follow: *Daniel* he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did afore time; *Dan.* 6.10, *Men of Atheisticall spirits have twitted conceived prayer* as extemporary, and scornfully called it prayer by the spirit.

4 *Throwing downe the things of God*, as in elder time was complained of by *Elias*, They have throwne downe thine altars, 1 *King.* 19.10.

5 *Rejecting Christs doctrine*, men cannot away with it, the second commandement is cast out by vaine superstitions, and the fourth commandement is violated by profane sports, of whom it is true the

Prophet

Prophet ſpeaks, *They have rejected the Word of the Lord, Ier.* 8.9.

2 *Deſpiſing Chriſts diſcipline*, whereby ſcandals might be prevented or removed, that men might ſet up their own dominion, that they may be Lords in the Church over Gods heritage, whereas his government is not by any man or men at their pleaſure to be taken away, diminiſhed or changed, they refuſe his government, ſaying, *We will not have this man to raigne over us, Luke* 19.14.

5 *Diſdaining Gods glory*, by ſmall ones judged ſilly ones, they (the chief Prieſts) ſaw the children crying, *Hoſanna to the ſonne of David*, they were ſore diſpleaſed, though it was according to Scripture, and for Gods praiſe, by babes, *Mat.*21.15,16. *The multitude*, which then was *no multitude*, acknowledged Chriſt whom they diſhonoured, *Mat.*21.9. How many have a flouting ſpirit, when young ones or mean ones have Chriſts Word dwell richly in them: as many worthies of the Lord *wandred in ſheep skins and goat skins*, men here afflicted and deſtitute.

6 *Conſpiring to hinder reformation* of the houſe of the Lord. If any good be undertaken for religion, for holineſſe, pure worſhip, or Chriſts government in his houſe, with what oppoſition is it contraried? Men are, as of old, full of wrath, indignation, and mockery, as *Sanballat* and others conſpired againſt *Ieruſalem*, to hinder the building of the wall, and the ſtopping of the breaches, *Nehem.*4. *v.*1,2,3,7,8. Theſe *men* are zealouſly affected, but not well, as *Gal.*4.17. And *ſhall be aſhamed for their envy at the people, Iſay* 26.11.

2 Who are zealous for traditions.

3 *Who are not ashamed of zeale for traditions*, ceremonies, superstitions, unnecessary, burdensome, which have proved of no use to edifie the Church, but as nets, snares, and bands, to intangle and cumber the children of God in their fathers house and service. *Paul was once zealous* exceedingly *for the traditions* of his fathers, *Gal.* 1. 14. How many have placed the beauty of holinesse, and the glory of religion, in things devised by men, which can be no meane to sanctifie the worshippers? How forward have many beene to contribute their best assistance unto forbidden vanity? as they to idolatry: The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the Queene of heaven, and to powre out drink-offerings unto other gods, *Ier.* 7. 18. Encouraging their fellowes in and to idolatry, as those of old animated one another, *They helped every one his neighbour*, and every one said to his brother, *Be of good courage*: so the Carpenter encouraged the Gold-smith, and he that smootheth with the hammer him that smote with the anvill: Thus superstitions have beene set up, *Isay* 41. 67. Some with *their tongues*, loud in Pulpits; some with *their pens*, allowed in *Presses*; others with *their commands*, forcible in *their Courts*; and not a few forward and obsequious, have set to *their hand*, and all for superstitious vanities: Few places be so happy, as to be without some zealots in these things, under well-liked names of decency and order, to win credit to vile inventions; Whereas *in religion we must inquire, who, how good*

and

and great he is that requireth it, and appoints it: not as the divell turnes it, *into what, and of what quality, and how great and decent the thing injoyned is*, that we may know what to say, when God examines our service, *Who required this at your hand? Isa.* 1. 12.

Receive the words of exhortation, all that be thorowly religious, to be truly zealous; *Rest not in knowledge*, and good principles, but *be heated with good affection*, as well as taught; *With good light have good fire*, have grace with your knowledge, and zeale with religion; witty heads, and zealous hearts, as we are commanded, Be zealous, *Revel.* 3. 19. 2 *Exhort.*

1 *The persons to be zealous.*
2 *The properties of this zeale.*
3 *The meanes for this zeale.*
4 *The motives to this zeale.*

1 The persons to be zealous, the word is spoken to a mixt assembly, and is fit for all: I would have none here sent away without fire.

1 *People*
2 *Preachers* } must be zealous.
3 *Magistrates*

1 *The people are to feed zeale:* Zeale is good among them; It is good to be zealously affected, *Gal.* 4. 18. 1 People to be zealous in six things.

1 *In taking the kingdome of heaven by violence*, as *Israel* tooke *Canaan*, by a holy violence offered to the dulnesse of heart, and by withstanding spirituall sloth, removing all impediments in the way, crowding in as in a great concourse, pressing in and unto

unto meanes of grace in their day, as a matter of life, *The kingdome of heaven ſuffereth violence*, and the violent take it by force: Duty requires it, neceſſity urgeth it, it is for a kingdome, neglect it not, *Matth.* 11. 12.

2 *In ſerving the Lord*, doing his work with fervency, that the hearts of men ſhould burne within them, not be cold or luke-warme, but fervent in ſpirit, in ſpirit ſerving the Lord, having a holy fire kindled on the hearth, in the heart, *Rom.* 12. 11.

3 *In loving the houſe of God*, minding meanes of grace, and performing holy duties with ſpirituall affection, delighted in God, and united to God, in whoſe houſe we finde ſuch ſatisfaction and contentment, as *Davids* zeale was, Lord I have loved the habitation of thy houſe, and the place where thine honour dwelleth; his longings were after it, to dwell in it, *Pſal.* 26. 8.

4 *In exciting others* with all earneſtneſſe and importunity to ſeek the Lord, Call on your friends, kinſmen, neighbours, call thy husband, thy child, thy ſervant, be enlarged in deſire after men to ſeeke and ſerve the Lord, be not unnaturall, uncivill, to minde goodneſſe alone, but be ſpirituall, have bowels of compaſſion to thy brother, to thy friend that thou loveſt as thy owne ſoule, that they may have communion with God, and comfort in the Lord, and acceſſe to the Lord, as well as thy ſelfe, as it is in the Prophet, The inhabitants of one city ſhall go to another ſaying, *Let us go ſpeedily to pray before the Lord*, and to ſeek the Lord of hoſts, *I will go alſo*, *Zechar.* 8. 21.

5 *In*

5 *In grieving for mens neglect of Gods Law*, and the diſhonour that is done to God by diſobedience. I beheld the tranſgreſſors and was grieved, becauſe they keep not thy word, *Pſal.* 119.158. Rivers of waters run downe mine eyes, becauſe they keep not thy lawes: *My zeale hath even conſumed me, becauſe mine enemies have forgotten thy words*, ſaith the Pſalmiſt, *Pſal.* 119. *ver.* 139. Thus *Lot* a juſt and an honeſt man was *vexed paſſively* by ſinners; and *actively*, voluntarily for ſinners. Juſt *Lot* was vexed with the filthy converſation of the wicked: for that righteous man dwelling among them (of *Sodome* and *Gomorrha*) in ſeeing and hearing, *vexed his righteous ſoule* from day to day, with their unlawfull deeds, 2 *Pet.* 2.7,8.

6 *In diſtributing cheerfully to it*, for the maintenance of the ſervice of God, that God may be honoured with mens ſubſtance, as they for the tabernacle, they came every one whoſe *heart ſtirred him up, and every one whom his ſpirit made willing*, and they brought the Lords offering to the work of the tabernacle of the congregation, and for all his ſervice, *Exod.* 35.21. they were ſo forward in erecting it, till an order was made for their reſtraint; ſo the people by *Moſes* command were reſtrained, for the ſtuffe they had was ſufficient, and too much for it, *Exod.* 36. 6, 7. Miniſtring too, to the neceſſities of the Saints, as Chriſts members, in which the *Corinthians* were forward, and of exemplary zeale, 2 *Corinth.* 9.1,2. the Apoſtle commended their zeale, which provoked very many.

2 Preachers to be zealous in foure things.

2 *Preachers be to be zealous*, not luke-warme, not cold, but as men touched with a live coale from the altar, that the word of life die not in their mouthes, albeit *Zeale and the power of the Ministery is not in words, nor a loud voice.* Thus was *Isaiah* touched by the Seraphim, *Isay* 6.6,7. Thus *Ieremy* found the Word of the Lord as a fire, not to be kept in, *Ier.*20.9.

1 *In preaching the word of God*, constantly without looking backe, and diligently without wearineſſe and ſloth, out of love to the Church, to be as bellowes to ſtirre up the fire in others, to promote grace in them, to warme a cold, and thaw a frozen people. This is *Apollos* his praiſe, who being *fervent in the ſpirit*, he ſpake and taught diligently the things of the Lord, *Act.*18.25.

ζέων τῷ πνεύματι.

2 *In praying for the Church*, for Gods bleſſing on their people, that they may be ſetled in the truth, and confirmed in the will of God. Preachers are to lift up a prayer for the Church by the helpe of Gods ſpirit. King *Hezekiah ſent* to the Prophet *Iſaiah, Not to read out a prayer, but to lift up a prayer* for the remnant that is left, 2 *King.* 19.4. This zeale in praying is not in being (as a *boy*) *bound up in a booke*, nor as a *child tied to a forme*: *Paul* gives record to the Miniſter of *Coloſſe*, that he had a great zeale, labouring or ſtriving fervently for the *Coloſſians* in prayer, this zeale in prayer is *Epaphras* his praiſe, *Col.*4.12,13.

3 *In hating evill* with indignation, a bleſſed paſſion againſt corruption.

1 *In doctrine*, to abhorre lies, falſities, vanities, this

this was in the *Epheſian Angel*, who could not beare with them which are evill, which upon triall were found not Apoſtles, but Apoſtates, deceivers, liers, *Rev.* 2.2.

2 *In Worſhip*, our ſpirit ſhould riſe againſt all idolatries, ſuperſtitions, vaine inventions, that no man may defile the temple of God. Thus *Paul his ſpirit was ſtirred within him*, when he ſaw the city wholly given to idolatry, *Acts* 17.16.

3 *In practice*, draw out the ſword of Gods ſpirit againſt all iniquity; diſcover how God doth diſlike all lewdneſſe, in any of their hearers. Albeit men be great and bold ſinners, tell them what is not lawfull for them, by a divine law: Learne of *the Baptiſt, who would venture the liberty of his perſon, rather than neglect the freedome of his Miniſtery*, and the delivering of the law of liberty, freely and indifferently removing ſin in all eſtates; *He would rather loſe his head than hold his tongue* before hypocriticall *Herod*, *Mat.* 14.4.

4 *In ſuffering for the Church*, to confirme it in the truth. Herein was *Pauls* zeale, who ſaith, If I be offered upon the ſacrifice and ſervice of your faith, I joy and rejoyce with you all, *Phil.* 2.17. Preachers are to let liberties and lives goe for the good of the Church. I am ready (ſaith the Apoſtle) not to be bound onely, but alſo to die for the name of the Lord Jeſus, *Acts* 21.13. Yea wee ſhould not onely undergoe the croſſe, abide the priſon, but ſometimes *deſire the deferring of our glory for the furtherance of the Church in grace*, as it is evident in that great ſtrait *Paul* was in, to depart and

be with Christ was better for him, to live and abide in the flesh, was better for them, *Phil.* 1.23,24.

3 Magistrates to be zealous in three things

3 *Magistrates* Gods Ministers, the Ministers of State, be ye zealous, *Feed you this holy fire:* as *Davids* zeal eat him up, so let zeal of Gods house begin to eat upon you, *The helpfull friends of afflicted Zion.*

1 *In casting out the filth* in Gods house, take away the wicked, that it may not be a den of theeves, stir up your spirits against them that are as the *Cretians* were, alway liers, evil beasts, slow bellies. Let *Priests* be held as *pestilent*, let *Iesuites* be as *Iebusites*, reckon false *Apostles* as withered *Apostates*. Mind ye with all heedfulnesse that of our Saviour, *Every plant which my heavenly father hath not planted, shall be rooted up*, *Mat.* 15.13. Christ intends *not lopping or lopping of such trees, he dislikes the root: It is not* any cutting or *cropping wilbe the cure*, it is the plucking up he intends: when your wisdome discovers to you out of Gods Word by divine light, *What God* your father, and the father of our Lord Jesus Christ *planted not, up with that as ill weeds by the root*, should you shave them with a razor, they would grow againe. *O think it not enough to clip their wings, when Christ is against the being of such a body.* Let your zeale be kindled in your brests against them who have lift up their face against Gods law, and by this made themselves contemptible and base before all the people; against idolaters, that by their fals have caused many to stumble. Gird on your sword against cursed swearers, prophane Sabbath-breakers, the impure persons, and those belly-gods, drunkards, and other of that infamous nature, that

ἐκριζωθήσεται.

are

are a ſin and a ſhame among us. Let *David* be your patterne in your work for the Church, I will *early deſtroy* all the wicked of the land, that I may cut off all wicked doers from the city of the Lord, *Pſal.* 101.8. where he intended diligence, conſtancy, and impartiality. Let your hearts be incouraged, as that princely ſpirit of *Iehoſhaphat*, *His heart was lift up in the ways of the Lord*, and he took away the high places and groves out of *Iudah*, 2 *Chro.* 17.6. Be ye baptized with our Saviours ſpirit, when you meet with doctrines not after godlineſſe, and worſhip not after God, *Say by authority, take theſe things hence, Io.* 2.16.

2 *In building God a houſe*, that the Lord God may dwell among us, in zeal prepare him an habitation, *Exo.* 15.2. *Baruch* the ſonne of *Zabbai* is renowned, who repaired the wall of *Ieruſalem*, earneſtly he was ſet on fire, yea *he fired himſelfe*, burſt out into heat, as angry with himſelfe and others, ſo ſlothfull in the Lords work, *Nehem.* 3.20. *Be ye of an high ſpirit*, bold in promoting the things of Gods houſe, that all your beſt abilities and deepeſt projects may be with all ſtirring of heart, ſubſervient to Gods Church, and ſubordinate to his glory. Let the love of Chriſt be ſo warme in your hearts, that *whatſoever* you perceive *is wanting in the miniſtery, in our aſſemblies, in doctrine, in diſcipline, or any part of the worſhip of your God, it may be repaired according to the law of the Lord*, and the counſell of the moſt High, who will ſave Zion, and hath his inſtruments, his ſanctified ones, that ye may be called the repairers of the breach, the reſtorers of the paths to dwell in, *Iſa.* 58.12.

Accendit ſe. Trem.

3 *In defending the innocent*, countenancing well-doers, you are for the praiſe of them that do well; diſgrace your flatterers and their ſlanderers, plead ye the cauſe of *Ieremy*, charged with revolt; the cauſe of *Paul*, accuſed of great and grievous things which cannot bee proved; remember ye *Chriſts* caſe, when he in his is called ſeditious. Men run under your protection who had no comforter, *You are the ſhields of the earth*, let the cauſe of the poore come before you, and let the needy that hath no helper dwell ſafe by you. You are governours for the protection of well-doers, 1 *Pet.*2.14. *Let it be free for men* whoſe heart is to their work, the work of the Lord, *in preaching, praying, and in all the offices of the houſe of the Lord, to ſerve the Lord in the liberty of Chriſt, without feare or ſnare. Say* of all ſuch as *Cyrus, The God of heaven be with them*, *Ezra* 1.3. that they may without hindrance *pray for the life of the King and his ſonnes*, and thoſe be cut off that trouble them, as was *Darius* his decree, that they may offer ſacrifices of ſweet ſavours unto the God of heaven, and pray for the life of the King and his ſonnes; Alſo I make a decree, that *whoſoever ſhall alter this word*, let timber be pulled downe from his houſe, and being ſet up, *let him be hanged* thereon, and *let his houſe be made a dunghill* for this, and the God that hath cauſed his name to dwell there, deſtroy all kings and people that ſhall put to their hand to alter and to deſtroy this houſe of God which is at *Ieruſalem*, *Ezra* 6.10,11,12.

2 The properties of zeale 6.

2 *The properties of this zeale*, ſhewing in part the manner and nature of it.

1 *It*

1 *It is perſonall, David* ſaith, My zeale hath eaten up me, a man ſhould be himſelf a good inſtance for zeal, not thinking it enough others to work and he be idle, *others to ſtudy, ſtand up and ſpeake, and he to ſleepe, ſit ſtill and ſay nothing* for the houſe of God. Let a man be exemplary in himſelfe, in his family, his children, his ſervants, his followers, that *as they ſay of love, they may ſay of zeale, your zeale begins at home.* Let there be admonition and inſtruction in the words of the Lord, let there be diſcipline and orderly walking: This was *Davids* zeale, heare him; I will ſet no wicked thing before mine eyes. I hate the work of them that turn aſide, it ſhall not cleave to me, a froward heart ſhall depart from me, I will not know a wicked perſon, *Pſal.*101.3.4. Let every man be a burnt offering unto the Lord, let zeale eat up all corrupt affections in us, conſume our ſinnes, and inflame our hearts toward him, *Rom.*12.1.

2 *It is celeſtiall*, it is fire from heaven, it is not from the earth; it is divine, from Gods Spirit, not from angered nature, or helliſh metall ſet on fire of hell: but it is a ſupernaturall work to have ſuch raiſed affection and fervent mind for the houſe of the Lord, it is the Holy Ghoſt baptizeth with this fire, *Mat.*3.11. *Mens perſons and actions will not reliſh till they be ſalted with the fire of heavenly doctrine*, Every one ſhall be ſalted with fire, *Mar.*9.49.

3 *It is regular*, guided by rule, zeale is bold, but not blind, it is not raſh or indiſcreet, but wiſely diſcerning things that differ. There is great odds, betweene ſinnes and ſinnes, ſinners and ſinners, one errour

errour and another, one time and another, *Zeale graceth knowledge, and knowledge guideth zeale,* men fervent in ſpirit had need be prudent and wiſein heart: It is Gods Word is zeales rule, according unto that, caſt out every evill in the temple, and *by that make every pin for the tabernacle.* Thus *Moſes* was admoniſhed, *Heb.* 8.5. This *Iudah* miſſed, *Rom.*10.2.

4 *It is impartiall*, a zeale that layeth aſide all partiall affection, or *reſpect of perſons*, great or ſmall, *King or people, kinſman or countrey-man*, it will doe right to all, without *doing a friend a pleaſure, or a foe a ſpite: Aſa* did a little to his mother, but very lamely; he removed her from being Queene, becauſe ſhe had made an idoll in a grove, 2 *Chron.*15. 16. He did not as was covenanted, that whoſoever would not ſeek the Lord God of *Iſrael*, ſhould be put to death, whether ſmall or great, whether man or woman, *v.* 13. Minde how *Levi*, impartiall in zeale, recovered his honour, is renowned, and hath a bleſſing on him, who ſaid unto his father, and to his mother, I have not ſeene him, neither did he acknowledge his brethren, nor knew his own children; for they have obſerved thy word, and kept thy covenant, *Deut.*33.9.

5 *It is ſuperlative in power*, it overcomes great diſcouragements, as *Calebs* ſpirit, not afraid of Gyants the children of *Anak*, he fully followed the Lord, laboured to ſtill the tumultuous, and *ſtay the faint-hearted* people; for he had another ſpirit with him, *Num.*14.24. *Moſes* was a man whoſe mind *was elevated in the Church-cauſe above honour*, he refuſed

fuſed it, *Heb.*11.24. *above pleaſure*, which he choſe not, *v.*25. *above riches* and *treaſures*, which he eſteemed not, *v.*26. *above favours or feares* of mortall man, he ſaw the inviſible God, *v.*27. It is reſolute in holy undertakings, walks in wayes of good conſcience with lion-like courage, it ſpares no *Agag*, as *Saul* did, but hewes him in peeces, as *Samuel* did, 1 *Sam.*15.33. It will not be over-powered with wealth, worſhip, learning or greatneſſe; jealouſie is cruell as the grave, *the coales thereof are coales of fire*, which hath a moſt vehement flame, many waters cannot quench love, neither can the floods drowne it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned; neither waters of adverſity and feare of puniſhment, nor favours of the world, and hopes of preferment can ſtop zeales mouth, *it cannot be quenched, it will not be bribed*, *Cant.*8.6,7.

6 *It is conſtant*, zeal is a fire ſhould never go out, but from a ſparke increaſeth to a moſt vehement flame, it forgetteth thoſe things which are behind, and reacheth forth unto thoſe things which are before, it preſſeth forward, is not declining, *You* that *began well, ſpake well, wrought well*, draw not back, grow not weary, decay not in zeale: as it is good to be righteous ſtill and holy ſtill, ſo it is good to *be alwayes zealous, till the ſons of Levi be purified*, and the ungodly be no more, *till errors be abandoned* or buried, and ſuperſtitions aboliſhed, *till truth be eſtabliſhed*, Chriſts government erected, *til all the work about the houſe of the Lord be finiſhed*, in every ſpeech, in every project, *in every dayes work let zeale be in you*, *Gal.*4.18.

3 Meanes to be zealous.

3 *The meanes for this Zeal*, to maintaine this heavenly fire, ſo neceſſary in all the ſervices of the Sanctuary.

2 Avoid foure things.

I. *Avoid as quench-coales*,

1 *Vanity of ſpeculation*, ſhun vaine janglings and contentions, which edifie not in faith and obedience; *Paul* would have men charged before the Lord, that they ſtrive not about words to no profit, but to the ſubverting of the hearers, 2 *Tim.* 2. 14. and to avoid fooliſh and unlearned queſtions, *v.* 23. It is ill ſpent time and zeale that is ſpent this way. Theſe evaporations hinder the inward zeale and warmth of heart in the truth after godlineſſe.

2 *Vaine companions*, to be familiar with cold or luke-warm men, chils men. Vaine ſociety decayed the love of *Manna*; it was the mixt multitude in *Iſrael*, which was not of *Iſrael*, who fell a luſting, that brought *Iſrael* to lament after the *Egyptians* fleſh, Cucumbers, Melons, Leeks, Onions, and Garlicke, but *Manna* was looked on as courſe fare, *Numb.* 11. 4, 5, 6. *Who can be zealous for truth and familiar with the erroneous*; for pure worſhip, and yet go hand in hand with the ſuperſtitious? What got *Peter* in the high Prieſts hall? More inward cold and cowardlineſſe, than outward warmth by the fire, becauſe where iniquity doth abound, love of many will waxe cold, *Mat.* 24. 12.

3 *Spirituall ſatiety*, when men have fulneſſe, all is well with them, poore preaching, ſeldome preaching, no preaching contents them. Superſtitions and inventions of men go downe with them, as comely and decent things, that when ſome cry for the

the Word of God, and the wayes and lawes of Chriſt (unknown to them) they wonder what they lacke, what they would have, what they meane, darkneſſe and error be not diſtinct, with them, from light and truth; this conceipt of all being well, brought *Laodicea* to be luke-warme; Thou ſayeſt, I have need of nothing, and knoweſt not that thou art poore, *Rev.* 3.17.

4 *Carnall policy*, feares carnall, and ſinfull ſloth in men, hinders their activeneſſe, when men have it in their hands to caſt out all evill in the houſe of the Lord, and remove wickedneſſe from the city of our God, that the *Canaanite* ſhall no more dwell there, then *policy overcomes piety, and ſloth decayes mens might*, as in *Iſrael* it came to paſſe, when *Iſrael* was ſtrong, that they put the *Canaanites* to tribute, and did not utterly drive them out; *Iud.* 1. *v.* 28. which brought them under the oppreſſions of *Iabin* King of *Canaan* twenty yeeres, *Iudg.* 4. 2, 3. Wherefore whoſoever deſires to be truly zealous, ſhun vaine ſpeculations and vaine companions, beware of ſpirituall ſatiety, and carnall policy, the enemies of zeale.

II. *Provide and minde what zeale needs* to keep in this holy fire, in the coldeſt times, provide for your firing.

1 *Gods Spirit* works this warmth of affection in the heart: By this Spirit Chriſt comes to be refiners fire, where he makes any zealous, he gives them his Spirit, which baptizeth with fire of pious affection; *nature doth not bring it* forth, *it is from above*, by the Holy Ghoſt is this fire, *Mat.* 3.11.

2 *The Word of God* lively taught is a fire to heat mens hearts, *Ier.*23.29. Is not my word a fire? It is fire in the mouth of Gods meſſengers. Men that need heat, muſt mind this, to preſerve and increaſe zeale: Great care muſt be had to enjoy Preachers, whoſe lips are touched with a coale taken from Gods Altar, *Iſa.* 6.67. *They who preach the Word of God remiſſely and coldly, as they be cold, they leave their hearers cold; cold preaching makes cold people.* Men under ſuch luke-warmneſſe in Preachers, are daily more cold, and come to be hardened by a ſpirituall froſt, and zeale periſheth, and where viſion faileth, the people are made naked, cold, lame, and benummed, *Pro.*29.18.

3 *Zealous company* is a live coale to ſet others on fire, one will warme another. I onely take in the Preachers phraſe, If two lie together, then they have heat, but how can one be warme alone? *Eccl.* 4.11. When ſome want fire, they fetch then a coale at their neighbours: Godly men provoke on another to love and good works, *Heb.*10.24. and doe ſharpen one another. Iron ſharpeneth iron, ſo a man ſharpeneth the countenance of his friend, *Pro.*27.17.

εἰς παροξυσμὸν ἀγάπης.

4 *Prayer to God* whoſe Spirit is fire, powre out your hearts to the God of heaven for this zeale, as *Iabez*, 1 *Chro.*4.10. O that thou wouldeſt bleſſe me indeed, and inlarge my coaſt: ----and God granted him his requeſt, *Put up one petition for zeale*, for this fire to be kindled on thy hearth, in thee, that the bredth of thy ſpirit may not be ſtraitned, by any coldnes or freezing, the duty is, quench not the ſpirit, 1 *Theſ.*5.19. the mean is, pray without ceaſing, *verſ.*17.

4 *The*

4 *The motives to zeal*, to excite men to be zealous,
1 *In regard of God*,

4 Motives to zeale:
1 In regard of God, foure motives.

1 *God commands* it, he requires it, we may not deny it, he will have it, under paine of disobedience to the highest Majesty, we may not neglect it, his command is the argument of conscience, Be zealous, *Rev.* 3.19. should ye not obey him? will ye reject his Word? It is God, it is God cals on you for zeal for his house, it is he saith, the mind according to my mind must be as I command, zealous.

2 *God is zealous*, a jealous God against spirituall fornication, 1 in generall, all sin a going a whoring from him; 2 in speciall, idolatry, superstition, this is hatefull to him, *Exod.* 20. 5. *I am a jealous God*, he will not spare in the day of vengeance, when the time of recompence is come: he regards not broken wedlock; Which my covenant they continued not in, and I regarded them not, saith the Lord, *Heb.* 8. 9. *Your Zeal* in taking away & defacing every whorish thing, every provocation, *may prevent Gods jealousie*, that it burn not like fire, that none can quench it: weigh it in your hearts, and the Lord stirre your spirits within you, that we may find such a fruit of your zeale, that we feel not his fury.

3 *God ardently loves Zion*, his Church, and the welfare of it: Thus saith the Lord of hosts, I was jealous for *Zion* with great jealousie, and I was jealous for her with great fury; *Zech.* 8.2. *When you heare God is zealous, may not you be zealous?* Will not you be zealous? God is with you in this work of *Zion*, he is ingaged for his sons throne, and will establish it, he hath set the government upon his shoulder,

he hath promiſed all ſhalbe ordered with juſtice and judgement, and his zeale will performe it, *Iſay 9,67.* are you to minde and mend the Miniſtery? he is with you. Are you zealous for the truth of the Goſpell? ſo is he. Are you fervent that God may be worſhipped according to his own heart? he is more abundant. May it not embolden any man when it may be truly ſaid to him, in his way, in his work for *Zion*, The Lord is with thee thou valiant man, Go on in your might, that you may ſave our *Iſrael*, and build up *Zion*.

4 *God promiſeth* moſt familiar communion with the zealous, which ſhould perſwade to this zeale, he who ſtomacks the luke-warme, loves the zealous, and ſaith, he will come in to him, and ſup with him, and he with Chriſt. *Chriſt ſuppes with us*, in cheering and delighting himſelfe with his owne graces, and gifts of his Spirit beſtowed on us, as one that eats ſweet and pleaſant meat. *We ſup with Chriſt*, when we communicate in all the cates and ſpirituall delicates of Chriſt, as they that ſup together, partake in bodily food. Would you meet with Chriſt in his ordinances, or be welcomed by him in his houſe? Be zealous, loſe not ſuch a preſence by our luke-warmneſſe, and ſuch communion for lack of zeale, *Rev.* 3.20.

* 2 Minde foure things.
2 In regard of the Church three motives.

2 *In regard of the Church.*

1 *The wall of the vineyard is downe*, the hedge is full of gaps, any beaſt or Boare may get in, it is eaten up, it is troden downe, it is laid waſt in many places, over-ſpread with woods, it wants rain, hath clouds without raine, the hedge, corporall helpe, without

without good Lawes, good Magiſtrates; the wall, a ſpirituall defence, inward, as godly Miniſters, true diſcipline, clouds without raine over it, Miniſters which make a faire ſhew, and yet are wels without water, only barren, without goodneſſe in their Miniſtery, no refreſhing to the vineyard, *Iſa.* 5.56. doth it not pertain to you, Men ſought out among men to make up the hedge, and to ſtand in the gap? it is fallen into the hands of ill husbandmen, they have made it deſolate; the Churches ſtrength is ſmall, it is brought very low, to it which is afflicted pitie ſhould be ſhewed from its friends, that *Zion* may be raiſed off the ground, out of duſt.

2 *It is very corrupt* in many things, in perſons vitious, the wicked walk on every ſide, and the vileſt men are exalted, promoted. In doctrines, how many ſpeake ſtrange things, perverſe things, contrary to the doctrine of Chriſt! In diſcipline how many eat the ſinnes of the people, and grow fat by the vertues of the people, that Gods houſe is for ſuch merchandiſe in corrupt courts made a den of theeves, *Matth.* 21.12,13. In the worſhip of God, men in moſt places have ſet up calves, as once in *Moſes* abſence *Iſrael* did, *Exod.*32.4. and all, while men ſlept, and wanted zeale, while you ſee theſe things, *Let your anger with Moſes waxe hot, verſ.*19. downe with all calves, burne them in the fire, grinde them to powder, to be utterly aboliſhed, *verſ.*20.

3 *It is the houſe of God, David* ſaith, *thy houſe.* It is the ſpouſe of *Chriſt* maried to *Chriſt* for ever. Whoſe bowels yern not to ſee *Chriſts* ſpouſe in the duſt! O for *Zion* ſake (the *Zion* of the holy one of *Iſrael*) hold

not

not your peace. *David* tels us his love to *Ieruſalem*, becauſe of the houſe of the Lord our God, *Pſa.*122. 9. what you do for his houſe, you do for him, to him. It is ſtoried as a worthy act of a religious heart, in *Terentius, a captaine under the Emperour Valens*, who having done ſome ſpeciall ſervice, for which the Emperour thought him worthy of a recompence, and being thereupon willed by him, to demand what he would, preſented this petition, *That the true Chriſtians might have the liberty of a Church by themſelves, wherein to worſhip God apart from the Arrians*, whoſe hereſie had then ſpread it ſelf exceedingly. The Emperor reading his ſupplication, was much diſpleaſed, tare it in peeces, and threw it away. *Terentius* modeſtly gathered up the pieces again, profeſſing to him, that if he could not be heard in Gods cauſe, he would make no ſuit for his own profit. Show you your ſincere and faithfull reſpect to the good and proſperous eſtate of Gods Church, above all perſonall concernments: be not put off with worldly profits, peace, and civill rights and liberties, you have more tranſcendent matters, the good of ſoules, the liberty of conſciences, the meanes of grace, the worſhip of God, the kingdome of Chriſt, the houſe of the Lord, about this let your zeale have a moſt vehement flame.

3 In regard of men, three motives.
1 Good men zealous.

3 *In regard of men*, many things may kindle zeal.

1 *Good mens examples*, they be all zealous of good works, *Tit.*2.14. and may you be cold? pious men all pray for it, as if it were a time of mercy for *Zion*, they take pleaſure in her ſtones, and favour the duſt thereof, *Pſal.*102.13,14. and ſhall it not come into your mindes? the martyrs of renowned zeale loved

loved not their lives for the truth of Gods word which they did ſo affect, *Revel.*12. 11. and may not mens hearts now be fired for it? *Moſes* was a meeke man in his owne caſe, but no Sheep in Gods cauſe, he was angry and very hot againſt wicked doers, *Exod.* 32. 19. ſhall men now bee pleaſed with the wicked? *Nehemiah* was ſad for it, *Nehem.*2.3. *Why ſhould not my countenance be ſad?* he faſted, wept, prayed, 1.4. ſhall men now not lay it to heart? *Phineas* was zealous for God for his good in the matter of *Zimri* and *Cozbi*, *Numb.* 25. 11. and is it a time to be lukewarme when there be many *Zimries* and *Cozbies*? *Paul* was jealous for the Church, 2 *Cor.* 11.2. *Shall theſe be the dayes to bring forth careleſſe ones?* Godly men to remember Zion, wept for its ſad condition, *Pſal.*137.1. wee ſhould as they never be comforted, but with its comforts and welfare; If I forget thee ô Jeruſalem, let my right hand forget her cunning, if I doe not remember thee, let my tongue cleave to the roofe of my mouth; if I prefer not Jeruſalem above my chiefe joy, *verſe* 5, 6.

2. *Bad men are great Zelots.*

2. Bad men Zelots in two things.

1. *To make many Proſelytes*, to promote Antichriſts power, how doe they conſult, plot, practiſe, yea compaſſe ſea and land to make one Proſelyte? *Mat.*23.15. Can they thus imploy their hearts, heads and hands for that kingdome, a kingdome of darkneſſe? and who ſhall not, will not be quickned for Chriſts Kingdome, and his houſe?

2. *To bring downe the house of God*, perverting the Scriptures, corrupting the worship of God, suspending the servants of Christ, ensnaring the Saints of God, *Who say of the name of Christ, Down to it, downe to it even to the ground, but of the Church of Christ, Down with it, downe with it even to the ground*; old *Edoms* race *Psal.* 137.7. Shall the lewd be thus against it, and shall not any man that hath any spirit within him be moved for Zion? is their worke better? is their lord better? is their wages better? your worke, your cause, your conscience may more hearten you.

3. Mens conditions. 3. *Mens conditions* minded would quicken zeale.

1. Vnder burdens. 1. *The present* condition of many *under mens burdens*, impositions, oppressions, feares, shares on every side, as *Moses* went out to his brethren and looked on their burdens, and spied an Egyptian smiting an Hebrew, his zeale was kindled to endevor his brethrens liberty, *Exod.* 2.11,12. You have heard our cryes, seene our burdens, know our sorrowes, you need not goe out to know this, the other day you were intereſt in this; the City cryes to you, the Country complaines, *the Preachers* be pleading before you, *the people* praying to you as a way of mercy, *help, help, help us*; our consciences, our peoples consciences be heavied, be endangered, O passe not by us, O let it not be as nothing to you, that the blessing of them that are ready to perish may come upon you, deliver the poore that crieth, and him that hath none to help, that you may make our sad hearts sing for joy.

2. *Vnder*

1. *Vnder Satans power* many are, you would bee clad with zeale to consider (as it deserves your deepest thoughts) how poore *people, who for their outward being live under a gracious Prince, are for their soules in spirituall vassalage under the Prince of darknesse, Ephes.6.12.* the ruler of the darknesse of this world: how many perish in darknesse as a blinde people served by a blinking guide, where the people perish for lack of knowledge? *Hosea 4.6.* O how many places and people in this famous Island are yet in the shadow of death! who are not under the joyfull sound of Gods word, who yet feele no want of the Word of life, feare no misery; ô their security! unlesse God by his providence send it to them, they complaine not to you, ô doe not (I beseech you) expect that of them, it is out of their blindnesse, deadnesse, and (as it is in all such men) a naturall carelesnesse in them; ô that I might in all humility commend their Petition to you this day, ô let this come into your minde, put on zeale and they shall be relieved, *It is a death to have the glory depart where it hath beene, 1 Sam.4.22. With what thoughts can ye take up their case where the glory never was?* 1. Vnder Satan.

2. *The future* condition of our posterity should at this kindle zeale in men; ô let us not leave children after us to inherit our follies, lies and vanities, let your zeale in reforming the house of God according to the word of God, prevent their repenting of our corruptiõs: wil it be a credit to this present age to have the next generation come to 2. The future condition of men.

God with grieved hearts, and to cleare themselves of our abominations say, surely, *Our Fathers inherited lies, vanities, and things wherein there is no profit?* Jer. 16.19. Surely Reformation will be, for the present should be, put it not off for after times to doe it, doe your utmost that no Canaanite may be left, no leaven uncast out or cursed, no superstitions be left to posterity, but the word of God as an heritage for ever.

4. In regard of speciall men, 4. Motives.

4. *In regard of particular choice men* who feare the Lord and heare his word this day, to inflame your zeale, minde:

1. Their place.

1. *Your place* and calling speakes to you; Is it not of God that you are sent hither? Is it not for Zion that you are imployed here? Had you not your Countries, Counties hearts, voices, hands to doe worthily in Zion? minde what *Mordecai* said to Queene *Esther* 4.14. *Who knows*, whether thou art come to the kingdome for such a time as this? May not I with little change say, *Who knows whether ye be come to the Parliament*, for such a time as this? We hope for such a time as this (*when was there such a time*) for such a thing as this, when was there such a cause, such a call, calleth for zeale.

2. Their peace.

2. *Your peace* and prosperity is in the welfare of Gods house, you have a share in that ship, in the peace thereof shall you have peace; it is said of Jerusalem, they shall prosper that love it, *Psal.* 122.6. will not the beauty of the assemblies, a godly Ministery, a pure Discipline, a spirituall worship bring in unto you much peace, and comfort,

fort, but if truth be ſuppreſſed, godlineſſe oppreſſed, the Miniſtery corrupt, the worſhip of God polluted, what will become of your ſelves, your ſoules, your families? No peace if you ſtir not this day, you and yours may periſh for it, *Eſther* 4.14.

3. *Your honour* is in marching valiantly on for Gods houſe; *Barucks* ſlowneſſe made the journey that he tooke, not to be for his honour, *Iudg.* 4.8, 9. what honour will this comming to Parliament be to a man that ſpake nothing, or did nothing for thoſe poore people, the children of God, who gave their voices in hope of help in the Church, in Religion? how can yee looke upon them in your returne into your Countries, when you have made their eyes to faile, their hearts to bleed, their condition in ſpirituall things as heavy & helpleſs? but what love will be to you & honor put upon you, when you behave your ſelves worthily as ſaviours come up on Mount Zion? 3. Their honour.

4. *Your happineſſe* ſhall bee great in pleading thoroughly for Zion, and againſt Babylon, as it is propheſied, O daughter of Babylon who art to be deſtroyed, happy ſhall he be that rewardeth thee as thou haſt ſerved us, *Pſal.* 137.8. happy in your ſelves, happy in your families, happy in your credit, happy in your Country, happy in your ſoules, happy in your bodies. Wherefore (that I may not be farther tedious to anies patience) let *Zion come into our minds*, and as *Ioab* animated *Abiſhai*, 2 *Sam.* 10.12. be of good courage and *let us play the men for* our people, and for *the City of our God*, and the Lord doe that which ſeemeth him good; ſo *ſtrengthen your hands for this good* 4. Their happineſſe.

work, *Nehem.*2.18.take heed what ye doe, for *it is for the houſe of the Lord*, 2 *Chron.*19.6. Let the feare of the Lord be upon you, *v.*7. *Deale courageouſly, and the Lord ſhall be with the good*, v.11.

FINIS.

Die Iovis, 20. *Maii* 1641.

At a Committee of the Commons Houſe of Parliament, for licencing of Books,

It is ordered that this Sermon of M. WILSONS be publiſhed in Print:

Sir *Edward Dering*,
Knight and Baronet.



Romes A B C,

BEING A SHORT

PERAMBVLATION,

OR RATHER

ARTICVLAR ACCVSATION

Of a late tyrannicall Oppreſſour.

WITH

A Petition to the Archbiſhop of Canterbury, now priſoner in the Tower.



Printed in the yeare 1641.

Romes *A B C*,

Being
A SHORT PERAMBVLATION
Or rather
ARTICULAR ACCUSATION, OF
a late Tyrannicall OPPRESSOR.

A B C,

WHAT may theſe three letters ſignifie? Surely they can make no ſenſe, or rather *nocens*, which is a word full of damage: Suppoſe it were A Biſhop, Climbing as high as one which I know in England, who is forced to have a Keeper, for feare of falling. He is one which loved to ſee men civill, which ſurely was the reaſon he ſo much endeavoured to ſubvert the fundamentall Laws. Seeing I have taken an occaſion to ſpeake of A B C, give mee leave to perambulate, great A, great B, great C; great Archbiſhop, little Biſhop, great Canterbury; he which at this time I ſhall ſpeake of, loved judgement with all his

heart, but it muſt not bee true by any meanes, if threatning can prevaile: he loved mony well, but that beſt which came by ſhip, witneſſe the caſe of ſhip-mony; he was a Merchant venturer, but his chiefe trafficke was in juſtice, which he ſold by whole ſale in the high Commiſſion Court.

Of all ſignes at a Taverne he loved the Myter beſt, as for the Crowne he little regarded it, except it were for his particular gaine.

He was a very religious man, and he loved praier very well, ſo as there were but a long antheme in it; but as for ſermons, it went againſt his conſcience to heare above one a weeke, and that muſt not be above the ſpace of an houre neither, for feare of a puritanicall cenſure.

But where is he now for his owne ſafety? as the Papiſts ſay, Towred up, and nothing more grieves him, but that he can have no confabulation with his hakney Jeſuit and Papiſt, how the affaires go with his reverend Father at Rome; he feares very much that the reconcilement betwixt England and it, by no manner of meanes will go forward.

He ſhould have been a wiſe man, for he loved few words, which was the reaſon ſure, that he put ſo many good Miniſters to ſilence.

He loved the Church of Rome and France ſo well, that he could not indure in London to ſee a Proteſtant which came out of either of their Countries.

Weight

Weight and meaſure he loved of all things, but eſpecially of patent Tobacco, the ſmoke of which moſt do hope ſhortly will choak him.

Of all faſhions he could not indure the Scotch Bonnet, why? becauſe they could never brook his foure corner cap, which ſome hope ſhortly to bee transformed into a three corner one, which will be triangular.

Of all proof he hated Parliament proofe worſt, which was the reaſon hee had ſo bad a ſtomacke unto Parliamentary proceedings.

Two places long time expected his preſence, the one Canterbury Cathedrall, the other Lambeth Pulpit, which was the onely place *Archy* would chooſe to keepe out of his clutches; my preambulation had not beene briefe, but that joyfull newes came unto me, that his Phyſitian ſaid he could not live long, the ſigne being in neck and throat, wherefore I conclude my Romiſh A B C, skipping ſome of the croſſe-row, I intended to have ſpoke of O and L but T would not permit me.

Great Prince of Prelacy, or to write in a humble ſtraine Vice Admirall of moſt admired miſchiefe.

WE humbly deſire your *Don* Gracious, now little Honourable Lordſhip, to condeſcend to be willing to grant the meek petition of a company not long ſince ſilenced perſons, the ſtring of whoſe tongues which were tied, are lately cut and looſed by a skilfull Phyſitian, by name called Parliament. Charitable we know you are, elſe why ſo long did you joine Englands red Croſſe to Romes high ſoaring ſpread Eagle? to which a long time we ſuppoſed you bowed unto. But to come to the purpoſe.

Firſt, we your once meeke ſlaves by the reaſon of your late tyrannicall bonds, doe beſeech your Grace (now Towred up) no longer to catch hold by the hornes of Romes Altar, for we aſſure you that time which lately was abuſed Altar-wiſe, is now altered: at which wee ſuppoſe the Pope not to triumph, nor your ſelfe at Lambeth feaſting for joy: Alas who can helpe it! although your ſorrowes be expreſt with exclamations, no man will ſo farre dive into the Stygian ſtreame of danger to helpe you: as for the Popes Bull it dares not venter into England for feare of a bloudy baiting:

if

if you want a Confeſſor, truely you muſt borrow leave of your Keeper to ſollow the Jeſuits and Friers which are lately packed towards Rome.

Secondly, wee deſire your Lordſhip now at length to grow humble; but what need wee petition that? inſomuch as long ſince wee know you were ſo; elſe what was the meaning of your ſo lowly bowing?

Thirdly, wee petition your Honour upon Sabbath daies not to walke abroad too much; the zeal which you owe to Lambeth Church, be ſure you pay it to the Tower Chappell.

Fourthly, have a care of your lawne ſleeves, leſt unawares they chance for to choake you.

Fiftly, forget not the teares of the pillory, which for want of order from you a long time hath ſtood forlorne.

Sixtly, we deſire your honour, not to bee forgetfull of your mortality, which wee thinke you ſhould not, your chamber having ſo faire a proſpect towards Tower-hill.

Seventhly and laſtly, wee deſire your Honour not to be offended at ſhrubs of mortality, whoſe ſole deſire is to ſcale the Tower of your affection, and to bee placed nigh the Cherubin of your devotion: your boſome friend being ſent as Embaſſador to the Popes holineſſe, to intreat his pardon for the little graces which a long time lay hid in the bundell of your ſuperſtitious cogitations.

This is the petition of a company of poore cinders which a long time lay raked up in the ashes of desolation, and at length are burst out into a flame to consume the Romish bush which was planted by a Metropolitan Gardiner whose name these letters will easily interpret to your Honour.

W. L. ABC.

FINIS.





E. 155
16

A Dialogue or accidental discourse Betwixt Mr. Alderman *Abell*, and *Richard* Kilvert, the two maine Projectors for Wine, and also Aldermans *Abels* wife, &c.

Contayning their first manner of their acquaintance, how they began to contrive the Patent it selfe, how they obtayned it, and who drew the patent.

Also in what state they now stand in, and how they accuse and raile at each other with invective speeches, &c.

With the manner and fashion how Projectors and Patentees have rod a Tilting in a Parlament-time, &c.



Printed also in the same yeare of grace. 1641.

A Dialogue or accidentall discourse betwixt Mr. Alderman *Abel*, and Mr. *Richard Kilvert*, two maine Projectors, &c.

Kilvert. MAster Alderman Abell, as I take it.

Abel. And you Mr. Richard Kilvert, or I much mistake my selfe; good morrow.

Kilv. The like to you: and I hope we may live to see many good dayes hereafter, and though neyther of us have need much to complaine of the Time that's past; yet who knowes but the future may prove better then the former, and that's a thing which I thinke both you and I, in our owne particulars, most ayme at. O master Alderman, I have bin a great guest to your house, I remember you kept then the Ship Taverne behind old Fish street.

Abel. I did indeed, honest Mr. Kilvert, and I thanke God I got a good estate there by retailing of wine, and by chance in digging a vault neere my seller, I found some what which the world shall never know of, if I had not found some hidden Treasure in that Cardinals seller, I had never come to weare this gold chaine, with my thumbs under my girdle: and why are men sparing in their youth, but to get an estate there by to spend the more freely in their age? But I pray master Kilvert, what course doe you now take? or what Calling do you professe or use?

Kilv. Who I master Alderman, I do use no Calling, for many comes into me without Calling or eyther bauling for: I tell you I study the seaven liberall Arts, and am well verst in them all, but especially in Logicke and Arethmetick, I have them ad unguem, I will tell you, I will never be ashamed of it, I have now got so much craft, that I excell in cunning. The Theory and Practicke are both mine owne, nay I am so well instructed in both, that I dare professe my selfe a Teacher in eyther.

Abel. Why, were you ever of any Universitty?

Kilv. What tell you me of an Universitty? There are company of poore Schollers, and suffer Ballads to be made of them, a-

las

las, the height of their ambition is to be become some Schole-maſter, or else some Vſher in a Schoole to teach children to write. I profeſſe my ſelfe to be of the Venetian, that's the Cobzie; and a Diſcipline that the Accademy was never acquainted with all.

Abel. As how maſter Kilvert? I ever preferd the one Art of getting and keeping, above all the ſeaven liberall Sciences, for though prodigality be ſooner tabear'd his patrimony, yet it is no way ſo profitable in my opinion: give me that Learning, which lines the bag, and that Rhetoricke that makes a ratling pocket.

Kilv. Sir, (and I ſpeake in your eares while you have them) no matter by what indirect meanes the purchaſe comes, ſo wee may compaſſe the poſſeſſion, that they ſay, is eleven poynts in Law: what care I who the Plaintiffe be, ſo I the Defendant can maintayne the ſuite with his mony: Theſe are the rules that guide me, and the prinſiples in thoſe Arts I profeſſe. I am waited upon three or foure houres in a morning before I riſe by divers Gentlemen to ſolicite their buſineſſe; and will not moove a foote unleſſe I have three or foure weighty peeces given me for a fee, Judge and Juſtice like, for I had ever an itching palme, my Clients ever feed mee largly, thoſe peeces made me ſpeake Lowder in the Juſtices eare, for I knew I ſhould not be Juſtice long.

Abel. I ſhould be glad to be your Scholler, and make no doubt but in ſmal time to prove a good proficient: But I pray maſter Kilvert what uſe make you of your Logicke?

Kilv. Ile tell you maſter Alderman: By Logicke I can wrangle with a Cloth, intangle Truth, make a bad cauſe good, or a good cauſe bad: nay more, I can proove Chalke to be Cheeſe.

Abel. As how, I pray you?

Kilv. As thus, that which is white is Cheeſe, now Chalke is white as Cheeſe is white: Ergo Chalke is Cheeſe.

Abel. But was ever any ſo mad as to take Chalke for Cheeſe?

Kilv. O yes, I my ſelfe before I came to ſerue my firſt maſter, have come into an Ale-houſe and cald for Cheeſe to my breakfaſt, and having then no money to pay for't, my Hoſteſſe hath bin forſt to ſcore it up, and ſo ſhe hath tooke Chalke for Cheeſe.

Abel. You are pleaſant M. Kilvert, but now to be more ſerious.

Kilv. Then thus, in ſtead of a Procurator, I am turn'd Promoter, and pry into the Lawes both Civil and Common, where no Delinquency of any note can ſcape me: and whether the perſon that is queſtioned be a Peccant or no, if I be not pleas'd, he can-

not ſcape thence unpunisht, and by that meanes I have pickt many a ſimple Clients pocket: and in the Arches from being a Servant, I am now become an Arch-Solicitor, and by that meanes have admittance into all the Courts of Iuſtice, where I have ſubordinate intelligencers, which I allow a groat a day throughout the yeare, that skrew themſelves into other mens cauſes, and affoord me materials ſufficient to worke upon: now, when I have caſt in my conceits to picke an hole in another mans Coate, or to find the leaſt flaw by which I may overthrow him or his fortunes, then is my Spirits animated, my peticranion is imployed to purpoſe, for my braine upon ſuch an occaſion is in the moſt able agitation: The very name of Kilvert makes men compound with my Client, if they do but heare that I have a finger in it, or relliſh the Cauſe.

Abel. 'Tis true, you have told me the matter, but not the meanes you worke by.

Kilv. To that I was comming, (had you not interrupted mee:) Then do I find out ſome one Iudge that hath bought his place at a deare rate, and he is eaſily corrupted, for as I have heard ſome of them ſay, (who died with a teſt in his mouth) that if they buy deare, they muſt ſell deare: For I alwayes carry an Elixar about me, by which (if not quite fatuate) yet I can effaſcinate his ſenſes.

Abel. As how I pray you Sir?

Kilv. As thus, I can whiſper ſuch a charme in his eare, as ſhal make him deafe, ſave only to my eares: caſt ſuch a filme over his eyes, as ſhal make him blind, to my benefit: Lay ſuch a tye uppon his tongue, as to temper it to fit mine owne turne. The like power it hath over his Smell, Touch, and Taſt; but ſollyit were in me to take away his feeling, for that is the principall verbe, the primum mobile, the mayne wheele which moones the reſt of the wheeles. Abel. And how?

Kilv. O, that by no meanes; for I muſt worke upon that Subject, only to foole the other foure Senſes, for if a cauſe (be ſuch) be not before felt, it will very difficultly after, be eyther heard or underſtood, and though opened as it ought to be, yet will not iudge as it ſhould be: and you know maſter Alderman an Aſſe laden with Gold may have admittance into the ſtrongeſt Arcenal.

Abel. Maſter Kilvert, you are very witty, but proceede, I pray.

Kilv. Firſt, you muſt put that into his hand, which may comfort his heart, or lay that under his cuſhion, which ſhal never trouble his Conſcience: you know my mind. Iuſtice was wont (when

her

her statue was to be figured) to be cut out of the whole stone, but in these dayes it must be made up from peeces. The spectacles they looke through are not made of glasse, but gold: and that you know is very soverain for the sight: and they can see better with golden eyes then through the other brittle and more transparant mettle: did you never heare Bribo declin'd after the first Conjugation? Abel. Never. Kilv. I eyther read it in a Pamphlet or heard it in a Play) and as I can best remember my selfe, it was thus: Bribo, Bribe-asse (master Abel) Bribe-bravely, Bribo-and-I, Bribe-and-do, Bribe-and-Dumbe, Bribe-ba-tum, Bribe-ba-tu, Bribans; Bribe-at-your-house; d'ye understand me sir.

Abel. Yes, very well, I was once a Grammer Scholler my selfe.

Kilv. Then but observe this course (I have it by mine owne knowledge) your cause howsoever corrupt shall go on as currant and your selfe appeare to be as innocuous: as a Martin mounted in the ayre, a Ducke dabling in the Water, or an innocent Lambe of three score yeares and upwards.

Abel. I am much taken with your Discourse Mr. Kilvert, and I know you to be a most politicke Projector, mony is the matter we ayme at, and profit the thing that we only pursue: We know what may be done. Now me thinkes it fit that we fixe upon some Project to be done, and presently to have it put in practise: Those Patents for Caske and for Tobacco, and for Cards, and Dice, with divers others, have already past the Seale, but what new reach have you now by which to inrich us?

Kilv. Give me leave a little to recollect my selfe, hum, hum, —— let me see, Mercers, Goldsmith, Drapers, Grocers, you are a Vintner, Mr. Alderman, what thinke you of a Monopoly or Patent for Wines, and for dressing of meat.

Abel. I doe approve of the project exceedingly. But first tell me one thing Master Kilvert, are you a free-man of our City?

Kilv. No indeed sir, but for some reasons best reserved to my self, I would I were. Abel. Let me alone to procure that.

Kilv. And then let me alone to extract mony out of your Citty mines, and draw it into our owne purses.

Abel. And that's profitable practise: but Master Kilvert, in some things I would intreat you to take my advice (this cough doth so trouble me) my advise I should have said. Buy then your Freedome in the City, a small quantity of coyne shall compasse it, and in it you shall have my best favour and furtherance. When, you have choyce to be of what Company you most fancy: Which I could wish to be of the Vintners; of of which Society I am one of the meanest members. That done, I will bring you in to be one of our Livery, and in a short time to be made one of the Assistance; onely you must be sworne to secrecy, and not to disclose any mystery belonging to our Trade, that may be talkt on at the Table. Kilv. To all these I shall subscribe unto freely. But what thinke you of my former motion, concerning the patent for Wines.

Abel. Indeed you now come close to me, and talke with me in mine owne element.

Kilv. I know you Mr. Alderman to be a man every way Abel, some but your purse with my policy, and if I procure you not a Patent, thinke me to be a meere paltry fellow, and not worth the name of a Projector: I am none of those fellowes which were borne in a Dul-age, nor do I dwell at Dul-age; I am accounted wiser then ever my father was.

Abel. Then now Master Kilvert acquaint me freely with the project upon which we may ground the begging of this Patent.

Kilv. Marry thus we must first pretend both in the Merchant and Vintner some grosse abuses, and these no meane ones neyther: for the reforming and rectifying of which, we are Petitioners for this Patent. And that the Merchants shall pay to the King forty shillings upon every Tun ere hee shall vent it to the Vintner: in lieu of which, that the Vintner may be no looser, he shall raise the price also of his Wines, upon all French Wines a peny in the quart, upon all Spanish Wines two pence the quart: it is no matter how the Subiect suffer, so we get and gaine by it: Now to cover this our Craft (I will not say Covinage) because all things of the like nature carry a pretence for the Kings profit: so we will allow him a competent proportion of forty thousand pound per annum. When the power of the Patent being punctually executed, will yeild double at least if not treble that summe, and returne it into the Coffers of the undertakers.

Abel. Let me hugge thee my Kilvert; But who do you thinke to be the fittest man to draw this Patent to the purpose for fear of over sight or mistake?

Kilv. Who but Mr. Low that lives in Great S. Bartholmews, one mightily cried up for his Chamber Counsell: Let him but have a sound feeling in the fist, and then fortune for the French, and fico for the Spaniard.

Abel. My delicate and dainty Kilvert, thou shalt ever hereafter be in my Bookes: and no sooner shall this Patent be sign'd and seal'd, but for thy pains and advice, thou shalt have seaven hundred pound in hand, and two hundred peeces per annum during the date of this Patent.

Kilv. Most sweet and well sounding Abel, every way able both in promise and performance: if I faple in the prosecuting of this Patent, may I perish, and suffer hereafter some exemplary punishment.

Abel. But in all this, we never dreampt o' a Parliament.

Kilv. Tush, feare not that, we must have some great men to have a feeling in the cause; and by that meanes backe us: but you see the Creame roares contrary: but say one were cald, I am a man Parliament proofe, and no Mountparsons.

Abel. But thinke you the Commons will not mutter and repine at this?

Kilv.

Kilv. Let the monster multitude murmur, what need we to care? beeing
exempt of the Tash: Fores and Crowes fare best, when they be curst: and so
I hope shall We: for when We shall sit in Commission, and have our Ref-
formers, Advisers, Shavers, Complotters and Contractors about us, with full
power and authority to countenance them, whom need we fear, or be afraid of.

Abel. Mr. Kilvert, I honor thee before all the Feasts in our Hall, nay we
are free Vintners, and brothers of the Quill, and are for the most part true
Troians, and know where to find the best Buts of Wine in the Seller, and
will pierce them for thee, it shall be pure Wine from the Grape, not mixt &
compounded, but realt and briak: you thinke there is no Brewers but such as
brew Ale and Beere, I tel you we do brew and cunger in our Sellers, as much
as any Brewer of them all, yea and without fire too, but so much for that.
Me thinkes I see my selfe in Cheap side upon an horse richly caparison'd, and
my two Shrieves to attend me: and me thinkes thee in thy Caroch drawne
by foure horses, and shall call to thee, and say friend Kilvert, give me thine
hand, &c. Kilv. To which I shall answer, God blesse your Honour
my good Lord Maior, &c.

This and the like discourse at meeting, and complement at parting, past be-
twixt them. What effect their Project took, is known to all, and with what
power (without pitty) they executed the force of their Patent, what charge &
trouble divers of the best Vintners about the Town were put too both by fines
and commitments. The misery they suffered by the Medium Wines and the
like; But now (God be praysed) the Tyde is turn'd: And since that Edict
concerning the price of wines was published in print, bearing date, the twen-
ty sixt day of *May* last past: wherein the aforesayd Alderman *Abel*, and *Ri-
chard Kilvert* were by name brought within the compasse of exemplary pu-
nishment, for which act of theirs, as they made their poor brother Vintners
purses and hearts ake, so now I feare this newes will make their heads ake, if
not their neckes crack.

Since which time they had an other accidentall interview, at which some
language, but differing in phrase from the former, past betwixt them to this
purpose. Now imagine they are met, and their first salutation was by M. *Abel*.

Abel. Kilvert, Thou art a Knave. I say sirrah thou art a cunning Knave.

Klv. Setting your Worship aside, you are but a plain Pattentee, and all
such are cald by a Word that begins with the first letter of my name.

Pris. Abel. Sirrah rascal, I say so as my husbands says you are a Knave,
and a whore-master Knave, and a very sly crafty Knave.

Kilv. And I tell you Mistris Abel, your husband hath made mee a brother
of his Company; and you Mr. Abel, promised when you met in Cheape side,
to take me by the hand.

Abel. Of all men living I am bound to curse thee.

Kilv. I confesse you to be A-bel, but you cannot curse me in the true kinde,
without a Book and a candle.

Kilv.

Abel. I hope to see thee hang'd. Kilv. Indeed a Bell cannot bee rung in tune till it be so. Pris. Abel. Sirra do you know to whom you speak.

Abel. You are Parliament proofe with a pox. Kilv. But who the pox would have thought of a Parliament so soone? Abel. I would I had kept my Tavern still in old Fish-street, for then I was counted an honest man. Kilv. Yea, to have tooke away the signe of the Ship, and to have had a Bel hang'd in the roome of it. Abel. Thou hast bin mine undoing.

Kilv. And you mine: for as our faults are alike, so I am afraid our fates will be equall. Abel. All this was by thy projects and pollicy.

Kilv. True M. Alderman, but countenanc'd by your purse & authority.

Abel. Kilvert, thou hast bin cald kill-Vertue, kill-Bonet, kill-Bishop, and kil-Fart, and now kill Abell, and I hope thou wilt kil-thy selfe.

Kilv. Take heed to your selfe, that you do not goe to the Divell quicke.

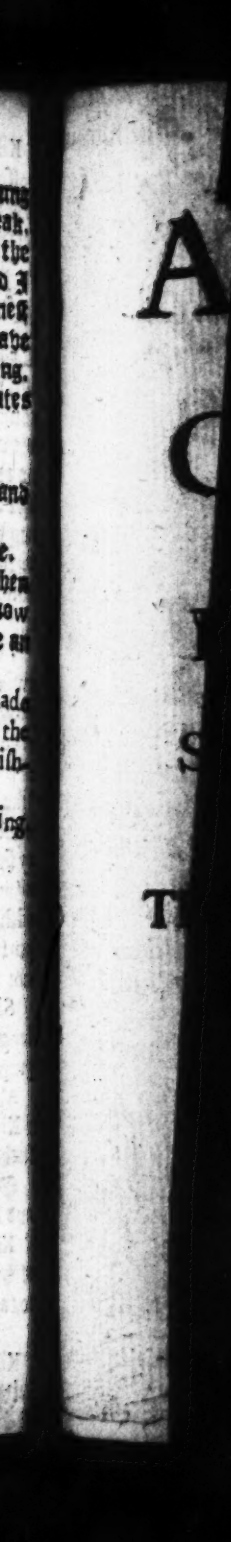
Abel. If I do, it is of thy driving. I tell thee Kilvert thou art worse then Caine. Kilv. Indeed, we read that in old time Caine kild Abel, but now Abell kils Caine; and I am afraid there is a young Gregory born to make an end of us both.

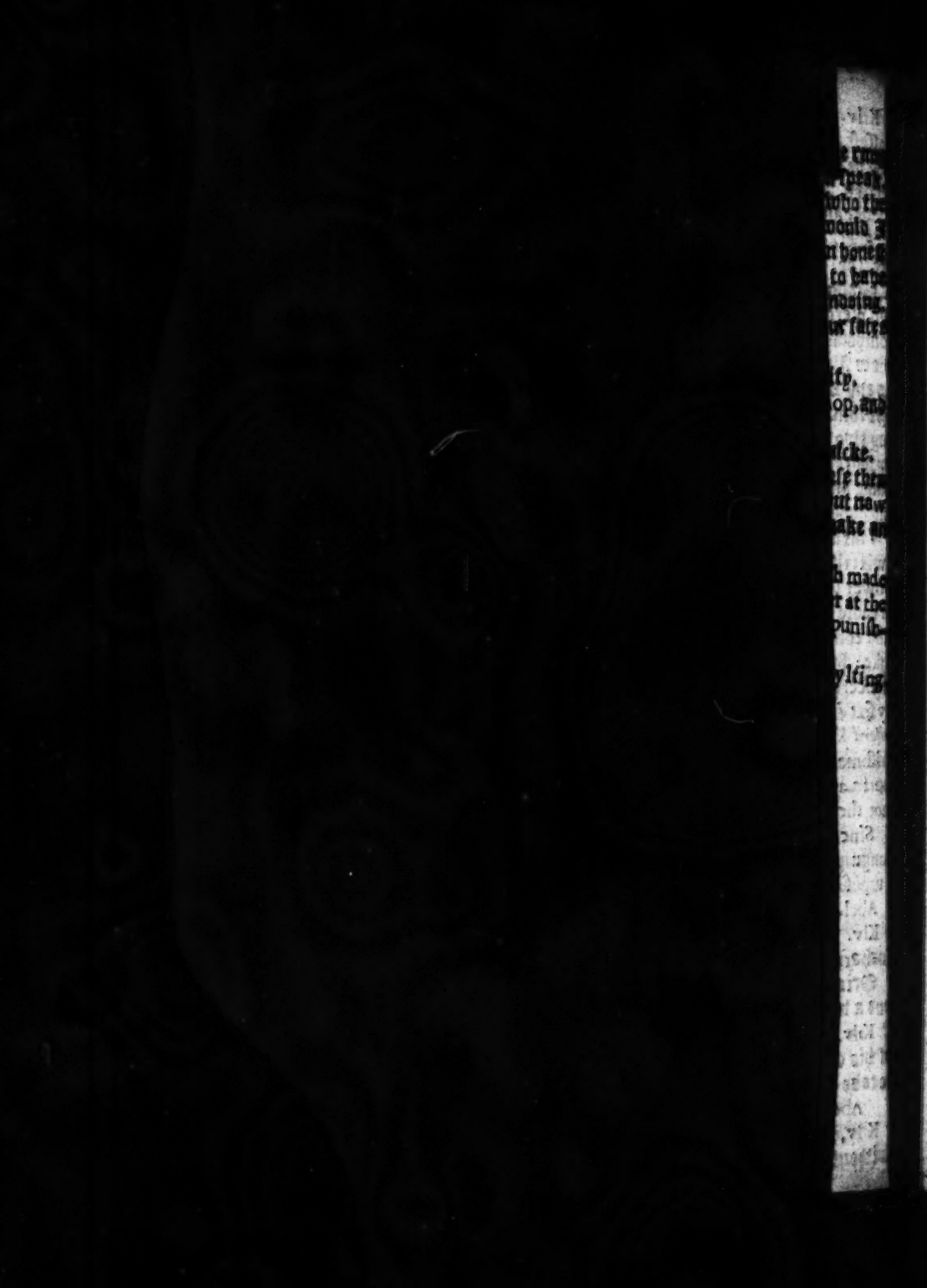
By this a great Company of people were gathered about them, which made them part for the present: their next meeting is to bee expected either at the Barre where they are to be arraigned, or the place appointed for their punishment.

The manner and forme how Projectors and Patentees have rode a Tylting in a Parliament time.

FINIS.







17

THE ARTICLES OR CHARGE

EXHIBITED

IN PARLIAMENT

AGAINST

Sir *Francis Windebanck*, Secretary of State to his Majesty,

Whereunto is annexed

The Letter that he sent to the Right Honourable the Lord Chamberlaine, from *Callis*, *Jan:* 11. 1640.

Printed *Anno Dom.* 1641.

ARTICLES

OF THE HOVSE OF Commons in *Parliament* against Secretary WINDEBANKE.

IN primis, *Seventy foure Letters of grace to Recusants, within this foure yeares, signified with Secretary* Windebankes *owne hand.*

2. *Sixty foure Priests in the* Gate-house, *within this foure yeares discharged, for the most part, by Secretary* Windebanke.

3. *Twenty nine, discharged by a verball Warrant of Secretary* Windebankes.

4. *A Warrant to protect one* Muffon, *a condemned Priest, and all the houses hee frequented.*

5. *One committed by the Kings owne hand, and discharged by Secretary* Windebanke, *without signification of the Kings pleasure therein.*

6. *A Petition of* St. Giles *in the Fields, neere* London, *to the King, of the increase of Popery in their Parish, wherein Twenty one persons was seduced and turned by two Priests, the which Priests was both discharged by Secretary* Windebanke.

Secretary *Windebancks* Lotter to my Lord Chamberlaine, from *Callis*, *Ian.* 11.

MY Lord, I owe my ſelfe to your Lordſhip, for your late favours; and therfore much more the account of my ſelfe, though the debt in either reſpect be of little conſideration, and the calling of both may be of greater advantage to you, then to continue the Obligation.

This account had bin preſented to your Lp. my firſt arrivall here with my firſt diſpatches, but I was ſo mortified with my hazardous paſſage in an open ſhallop, and ſo perplext with the thoughts of miſeries, into which I find my ſelfe plunged, and beſides, the departure of the meſſengor that carried thoſe letters, was ſo ſuddaine, that it was not poſſible to performe this duty to your Lordſhip ſooner; *for the which I doe moſt humbly crave pardon.* your Lordſhip may now pleaſe to accept the expreſſions from the ſaddeſt and moſt wounded ſoule in the whole World, who am a ſpectacle of miſery in my ſelfe, in my diſtreſſed Wife and children, and in my whole fortunes, who have left the attending of my Soveraigne and Maſter, and acceſſe to the beſt Prince in the world, who am become a ſcorne and by-word to all the world, both at home and abroad, a wanderer, and exile from mine owne

Country

Countrey, now in the declination of my yeares, and likely to end my dayes in a remote Countrey, and far from the comfort of all my friends. *What I am guilty off, none knowes so well as his Majesty, whom I have served faithfully, diligently, painfully, and with as true and loyall an heart, according to my poore abilities, as any other whatsoever*, and if I found my Conscience charged with any crime of baseneſſe, corruption, infidelity, or any thing elſe unworthy of a Gentleman, I ſhould not venture to addreſſe theſe Complaints to your Lordſhip, or to any other perſon of Honour, in this diſconſolate eſtate, being an object not altogether unworthy of your Lordſhips compaſſion, be it for no other reſpect, but that I have long ſerved the King and Queenes Majeſties. I doubt not but your Lordſhip, in your generoſity and goodneſſe, will have a lively ſenſe & feeling of my ſufferings, and vouchſafe me ſuch reliefe as in your Honour you may; and if my ſelfe, who by courſe of Nature cannot be now of long continuance, be not conſiderable, I moſt humbly beſeech your Lordſhip to have pitty upon my poore innocent wife, and children, that they receive ſuch comfort and aſſiſtance from you in my abſence, that they may be preſerved from periſhing. And to that end I moſt humbly crave your Lordſhips favour to this *Bearer* my Sonne, and to give him the Honour of acceſſe whenſoever hee ſhall make his addreſſes to you, wherein you ſhall doe a worke of ſingular charity; And becauſe there is an opinion in the world, that I have much improved my fortunes by the *Roman* party; And there hath beene ſome deſigne by my miniſtery to intro-

duce Popery into *England*, I ſhall moſt humbly crave your Lordſhips patience in giving me leave to cleere thoſe two great miſunderſtandings, which if they were true, were ſufficient to render mee uncapable of his Majeſties favours, or of the compaſſion of any perſon of honour whatſoever; For the firſt, it is notorious to all the world that having now ſerved his Majeſty in the place of a Secretary above eight yeares, I have not added one foot of Land to the inheritance left me by my Father, which in Land and Leaſe was not above 500 pounds *per annum*, a poore and inconſiderable eſtate for a Secretary, and ſuch an one as moſt Secretaries have more then trebled in a ſhort time; for my manner of living, it hath been much under the dignity of a Secretary, and if I had not beene very frugall, I could not have ſubſiſted; where then this concealed maſſe of Treaſure is (I wiſh thoſe that ſpeake ſo liberally of it) would let me know; for I doe proteſt to God I am utterly to ſeeke where to diſcover it, and at this preſent, I am ſo unfurniſhed with monies, that if his Majeſtie cauſe me not to be ſupplyed, I am unable to ſubſiſt in theſe parts without expoſing my family in *England* to the danger of ſtarving, and yet neither my purpoſe nor inclination is to live otherwiſe heere, then in the greateſt obſcurity and cloſeneſſe that poſſible I may; I aſſure your Lordſhip that thoſe of the *Roman* party that paſſed my hands by his Majeſties commandment, were poore diſtreſſed creatures, and farre from being able to inrich me, and beſides how little I have attended my owne private, and how freely and like a Gentleman I hope

hope I may ſpeake the truth without oſtentation I have done curteſies to all, I wiſh it ſhould rather appeare by the teſtimony of ſuch as have made uſe of my ſervices, then by mine owne. My Father and J, haved ſerved the Crovne of *England* neare 80. yeares together, in which time, if a greater eſtate had beene raiſed it might well have beene juſtified, conſidering the great imployments neere the perſons of Queene *Elizabeth*, King *Iames*, and his Majeſty that now is, wee both have had; and your Lordſhip may beleeve it (for J avow it upon the faith of a Chriſtian) that it is no more then I have above-mentioned, and whether there are not many from leſſe imployments have riſen to bee Noble-men, and made their fortunes accordingly, J leave to the world to judge.

For the other ſuſpition of my being a favourer or an aduancer of Popery, I proteſt before the Almighty God, & as I ſhall anſwer at the laſt dreadfull day, that I know no ground for the leaſt ſuſpition thereof, neither am I my ſelfe, nor is any other to my knowledge guilty of the leaſt thought of any ſuch purpoſe; For my ſelf I received my *Baptiſme* in the Church of *England*, and J know nothing in the Church of *Rome* that can winne me from that Church wherein I was made a *Chriſtian*; I doe therefore hold this *Church* of *England*, not onely a true and Orthodox *Church*, but the moſt pure, and neere the Primitive of any in the Chriſtian world, and this J will bee ready to ſeale with my blood, whenſoever there ſhall be occaſion (with this further proteſtation) that if I did not hold it ſo, I vvould not continue in it for any vvorldly reſpects vvhatſoever.

For

For that which hath passed my hands for favour of that party, it hath bin meerly ministerial, as his Majesty best knowes, and I must be bold to say, that his Majesty hath not bin deceived by it, but hath received many greater advantages; besides that if a *Secretary* of *State* should not hold intelligence with the party is absolute to disable him for the service of the state, & that hath bin done alwayes more or lesse, and so must alwayes continue. Kings and their ministers of State, have ever had, and might ever have a Latitude according to time and occasion, & cannot be so tyed according to strickneſſe of law as others are, without perill to the government, therefore when the Roman party were practique and busie about the state, there was reason to bee more strick't, but now by the wisedome of the Queen & her good Officers, they are better tempered, leſſe severity hath bin used, it being the prerogative of the Prince to use moderation according to accusation, further then this I have not had to doe with the *Roman party*, nor thus farre, but in obedience to my Masters commandment, which I hope shall not be censured a crime, this being my condition, I most humbly submit it to your Lordships wisdome and goodneſſe, and seeing there is no malignity in it, nor prejudice to the state, That your Lordship would vouchsafe me your favour and protection, and preserve me from perishing.

Your Lordships most humble and faithfull, though much distressed Servant.

Callis January 14. 1640.

FRAN: WINDEBANCK.

FINIS.



E. 156
18

The last DISCOURSE

Betwixt Master *Abel* and Master *Richard Kilvert*, interrupted at the first by an ancient and angry Gentlewoman, who being her selfe unknowne unto the observer of this Conference, it was conceived by him afterwards to be a certaine friend of Mr *Abels*.



Printed in the yeare 1641.

A discourse betwixt Mr. ABELL *and* Mr. RICHARD KILVERT.

Abel IT cannot be help'd now, Master *Kilvert*.

Gentlew. It cannot bee help'd, marry'eene bestrew your hearts for it, (I have overheard your conference) it is a fine passe I am brought too, is it not? Shall I who was companion for the best City Ladies, who had my coach and my horses to carry me when and where I pleased, be contented now to sit at the lower end of the table, as if I was little better forsooth then one of the scullery: must I in my old age carry this weary body now on my owne feete, if I meane to have it carried at all, must I indure that my velvet and my damaske Gownes should bee diswardrob'd into some red Petticoate or Wastecoate, or some worse Polony Jumpe, I marry! what will the people say? here is a fine jumpe indeed, from honour to infamy, from wealth to want, from bravery to rags, from——

Abel Nay, prethee be quiet sweet-heart, prethee Lady be not so intemperate!

Gentlew. Sweet-heart me no sweet-hearts, Lady

me no Ladies; I muſt forget all ceremonies and titles of honour, I, it is your ungovern'd thoughts that have diſtracted me to an ungovern'd tongue, you are a very, very honeſt man, are you not Miſter *Abel?* (ſhe claps her hands at him.)

Kilvert. What ſtrange inventions doe theſe women uſe to ſatisfie the malice of their ſpleene when their tongues begin to be weary, they will borrow new incouragement from their hands, and doe what they can to make them ſcold too?

Gentlewo. And ſafer too I wis, then to make their tongues the undoing of whole families by begging unjuſt Monopolies and Oinopolies, and I know not what inventions of infamy and ruine.

Kilvert. Sure this Gentlewomans braines begins to unſettle, adviſe her to goe in and to feede on warme things.

Gentlewo. Marry and I receive nothing but cold comfort from you, it would make a woman frantick indeed, to be ſerv'd as I am ſerv'd: but what is now become my Maſters of your ſo deep, ſo ſubtile underſtandings? you that were two of the moſt cunning contrivers, of the moſt contriving Projectors, of the moſt projecting oppreſſors, what is now become of all your plots, of all your reaches if I had not rather chooſe two hogsheads for my Councellors, and ſafer, let mee never bee truſted more.

Abel. She had alwaies an high and perillous ſpirit, I pray beare with her Maſter *Kilvert.*

Gentlewo. A perillous ſpirit indeed, to be fool'd by your wiſdomes, you are a paire of a perillous I know

know what, you dare not go into the Vintners cellars, for fear the hogsheads themselves in disdaine of that musty liquor which your tyrannies do inforce them to containe, and sensible of the injury, working altogether and framing to a revenge, should split their angry ribs against your guilty heads, and make you the examples of their justice before justice herselfe hath fully censured you.

Exit Gentlewoman.

Kibert. Alas, poore Gentlewoman I am very sory for her! and in troth cannot much blame her passions.

Abel. She hath not that reason to grow so violent as she herselfe conceiveth, but I have the greatest afflictions that mankinde can be capable of, I am exposed to the hatred of all men, my estate quite lost, my friends and old acquaintance accusing me, my conscience tormenting me, and my selfe daily expecting when justice shall proceed against me.

Kibert. And I am even Master *Abel* in the same pickle my selfe, but the people as I understand entertaine a great fear and a griefe for me; but marry what is it? their feare is that my punishment shall not be so great as my offences, and that is the reason of their griefe, whatsoever they wish to you it seemes they have a care of me I thank them.

Abel. I never sought after nor conspired against the life of any of them.

Kibert. But you have against the estates of many of them, and that is their livelihood, and so by consequence have wrought their ruine, and what is that, but whiles you bring them into penury and

want by a lingring and a more cruell execution, you are many yeares in killing them.

Abell. It is true indeed, too true Mr. *Kilvert*, but why did you not tell me this before?

Kilver. A more discerning eye then mine might be deceived in the foreseeing of the event of things especially in the Labyrinths and perplexed *Mazes* of State affaires, was I of intelligence with the Destinies to foresee the unanimity and intentions of this present Parliament, their strict resolves for the reformation of all abuses, the rise of Lincolne, and the fall of Canterbury, had not the Drummes of Scotland beat up their alarums in the Northerne Marches, had not their Trumpets sounded in the English eares, for any thing that I know there had beene neither so many Parlyes with them, nor a Parliament amongst our selves; but you and I might have lived secure enough, for who then in the hurry and confusion of those distracted times would have taken off our vaile of greatnesse to looke upon our vices: it is hard believe me, when the errours of private men are countenanced by the authority of great and reverend personages, to discerne the errours, as indeed they are, and to distinguish betwixt Vertue and Fortune.

Abell But have we no redresse, no hope of redresse at all (Mr. *Kilvert*) the Parliament I understand is mercifull and noble, what if we petitioned unto them?

Kilver. Tis right, but they are as just as they are mercifull, are you able to restore and make good whatso-

whatsoever wrongs you have done to those who have accused you, for my owne part, I know my owne inabilities.

Abell. Not I, not I, Mr. *Kilvert*, I am altogether unable to make them satisfaction, neither indeed am I very willing: besides, the small estate that I was master of, I have made over to my Heires.

Kilver. It is like to continue with them long, I have read χρήματα ἀνὴρ ἄτιμα θοὰ δόλια πώλον ἀμείνω, and the experience of all Ages hath justified the Proverbe.

Abell. Master *Kilvert* you have a head that is well exercised in the Law, and have laid many projects to draw others into danger, cannot your wit finde one now to deliver your selfe indangered.

Kilver. What project meane you Mr. *Abell*, I will tell you, and doe you remember it in your day of triall, who dare wilfully, and with a prepared resolution transgresse the Law, dares undergoe any punishments that the Law can afflict; I have no other counsell to relieve you with at this present.

Abell. Will there no pitty bee extended to my aged head?

Kilver. Gray haird iniquity is the most odious, to abuse the goodnesse of so gracious a Prince, to impoverish, to oppresse his subjects, and that under the umbrage of Justice and Authority are no easie crimes, Master *Abell*, what did you tell mee of devices, and I know not what projects, which

you

you were alwaies more ready to entertaine, then I to fancy, I would have you know, Mr. *Abell*. I defie the ſcandal and the imputation of the word.

Abell. Excuſe me Sir, I did not thinke to have ſo much moved your patience, I ſee then that I muſt altogether rely on the mercy of God, and of the Parliament. I perceive you are to mee like one of *Iobs* friends, but a miſerable comforter.

Kilver. Wee muſt arme our ſelves with *Iobs* patience, though we cannot with his innocence, and make our ſufferings examples unto times to come, that they dare no more with ſuch cloſe pretences as were ours, like ſo many pioners, ſeeke to undermine the courſes and the force of Juſtice; who repents him of his offence (they ſay) is almoſt innocent. As he was ſpeaking this, there came in one unto them, and told them that there was a company of ancient Gentlemen who deſired with ſpeede to have conference with them; who they were it is yet unknowne, but it appeared they were ſome Citizens who had beene abettors and complotters with them in the inhancement and ſophiſtication of the Wines; they whiſpered ſoftly amongſt themſelves, but becauſe they were altogether unknowne, having a deſire to doe nothing more then to informe the Reader with certainety and truth, both the perſons and their counſells are adjourned to a more cleer and a more full relation.

FINIS.





William Laud Arch-B: of
Canterbury Prymat of England.

W.M. sculpt

THE ARGUMENT

OF

NICHOLAS FULLER OF *Grayes Inne* Esquire, in the Case of *Tho. Lad*, and *Rich. Mansell* his Clients.

Wherein it is plainly proved, that the Ecclesiasticall Commissioners have no power by their Commission, to imprison, or to fine any of his Majesties subjects, or to put them to the Oath

EX OFFICIO.

LONDON,
Printed for *N. Vavasour*.
1641.

THE ARGUMENT

OF

Queen Anne's Plate, in the Case

of the Earl and Duke of

Marlborough.

Wherein it is plainly proved, that the

Sole Right of Commanding has power

by Virtue of an Implication, to give away

to the Duke

A SPECIOUS.

London:

Printed for A. Moore.

1711.

To my worſhipfull friend, W. W.

WOrſhipfull Sir, I ſend you here-incloſed the thing which you ſent for ſo long ſince. What the drift of it is I underſtand in part, as having read it over. How well it is performed, I am not able to judge, becauſe it is out of my *Element*. The *Gentleman* arguing the Caſe is knowne to many, but diverſly both thought and reported of, upon occaſion of his preſent troubles. His perſon and cauſe I leave to them, to whom it belongeth juſtly to determine of ſuch great matters. But touching the point it ſelfe, I hope that as you (out of the depth of your judgement and great experience) are able to ſpeake much, both for the matter and manner of it, ſo you will not bee unwilling to declare your minde, as occaſion ſhall bee offered, either in the like or diſlike of it. And ſo having no more at this time to trouble your Worſhip withall, but patiently waiting for your opinion herein (if you ſo thinke it good) and wiſhing alwayes all manner of good unto you, I humbly take my leave.

Gentle Reader, becauſe the *French* (quoted in this *Argument*) is ſomewhat miſ-printed, and the *Latine* (though it be not much) may yet notwithſtanding ſtumble the ſimple and ſuch as be unlearned: I have thought it not amiſſe to Engliſh both the one and the other, referring thee every where to the page, and line, where either of them is.

Pag. 5. line 9. *Becauſe the Kings power ought not to bee Wanting to holy Church.*

Ibid. line. 19. *but by the lawfull judgement of his Peeres, or the law of the land.*

Pag. 7. line 7. *as before, pag. 5. line 9.*

ibidem line 17. &c. *Supplication is made to the moſt excellent and gracious Prince, our Lord the King, on the behalfe of your humble Orators, the Prelates and Clergie of your kingdome of England, that whereas the Catholike faith founded upon Chriſt, and by his Apoſtles, and Church, &c.*

Which petitions of the Prelates and Clergie before expreſſed, our Lord the King, with the conſent of his Nobles and other Peeres of his Realme aſſembled in preſent Parliament, hath granted: and in every of them according to the forme, &c.

Pag.

Pag.8. line 8. *Alſo the Commons pray, that ſith it is contained in the great Charter, that none ſhould be arreſted, or impriſoned, without anſwer, or due proceſſe of law, which Charter is confirmed in every Parliament, &c. And beſides they intreat, that if any bee arreſted or impriſoned contrary to the forme of the Charter aforeſaid, that hee may come and appeare to his anſwer, and take his judgement, even as the law requireth: alſo that no ſuch Arreſt or Impriſonment may be drawne into cuſtome, to the deſtruction of the law of the King.*

Ibid. line 16. *Let the Statutes, and the common law be kept.*

Ibid. line 20 &c. *Alſo the Commons beſeech, that whereas a ſtatute was made in the laſt Parliament, in theſe words. It is ordained in this Parliament, that the Kings Commiſſions be directed to the Sheriffes, and other officers of the King, or to other ſufficient perſons, after and according as the certificates of the Prelates were wont to be in the Chancery, from time to time, and that ſuch preachers, their favourers, abettours, &c.*

Which was never aſſented unto, nor granted by the commons, but that which was done therein was done without their aſſent, and ſo the Statute is of no force. For it was never their meaning to juſtifie it, nor to binde themſelves, nor their ſucceſſors, to the Prelates any more then their Anceſtors had done in times paſt.

It pleaſeth the King.

Pag.10. line 31. *Becauſe no man is bound to betray himſelfe.*

Pag.11. line 9. *An Oath in a mans owne cauſe is the deviſe of the Divell, to throw the ſoules of poore men into Hell.*

Pag.12. line 19. *Nature is a preſerver of it ſelfe.*

Ibid. line 27. *Without a certaine Author of the Bill exhibited no accuſations ought to have place, for it is both a thing of very evill example, and not the manner of theſe times.*

Pag.14. line 26. &c. *The King can doe nothing upon earth (ſeeing hee is the ſervant and lieutenant of God) but that which he may lawfully doe: becauſe that power belongeth onely to God, but the power of doing wrong belongeth to the Divell, and not to God, and the workes of whichſoever of thiſe the King ſhall doe, his ſervant he is.*

Pag 15. line 12. *Condemned for what cauſe ſoever.*

Pag.18. line 2. *We will not have the lawes of England to be changed.*

Errata.

Pag,12. line 22. for *nulli crimini* reade *nulla crimina.* pag.17. line 7. for *exigent* reade *Exigenter.* pa.29. line 21. for *perſued* reade *perſued.*

THE ARGVMENT OF MASTER NICHOLAS FVLLER, IN THE CASE OF *Thomas Lad*, and *Richard Maunsell*, his clients. Wherein it is plainely proved, that the Ecclesiasticall *Commissioners have no power, by vertue of their Commission, to Imprison, to put to the oath* Ex Officio, *or to fine any of his Majesties Subjects.*

THE CASE.

Thomas Lad, a marchant of *Yarmouth*, in *Norfolke*, was brought before the *Chauncellor* of *Norwich*, for a supposed *Conventicle*; because that hee, on the Sabbath dayes after the Sermons ended, sojourning in the house of *M. Iackler* in *Yarmouth*, who was late Preacher of *Yarmouth*, joyned with him in repeating of the substance and heads of the sermons that day made in the Church, at which *Thomas Lad* was usually present: and was forced upon his oath to answer certaine articles touching that meeting, which he could not see untill hee was sworne, and having answered upon his oath twice before the *Chauncelor* there, he was brought to *Lambeth* before the *Ecclesiasticall Commissioners*, to make further answer, upon a new oath, touching the supposed *Conventicle*: which he refused to doe, without sight of his former answers (because he was charged with perjury) and therefore was imprisoned by the *Commissioners* a long time, and could not be bayled, whereupon the writ of *Habeas Corpus* was granted out of the *Kings bench*, to bring the prisoner to the Bar.

Richard Maunsell, the other prisoner, being a Preacher, was charged to have been a partaker in a *Petition* exhibited to the Commons house of *Parliament*: and for refusing to take the oath *ex officio*, to answer to certaine articles, which he could not be permitted to see, he was imprisoned by the *Commissioners* at *Lambeth*, where hee remayned very long, and could not be bayled, and was brought to the barr, upon the writ of *habeas Corpus*.

These imprisonments of *Thomas Lad*, and *Richard Maunsel* by the *Commissioners*, for the supposed contempts aforesayd, were unlawful (as the said *Nicholas Fuller* said) and therefore hee said that the prisoners ought to be discharged; And, before he began his *Argument*, he the said *Nicholas Fuller* did confesse, that it was a blessed thing, in all kingdomes, to have the *Church*, and *Common wealth* to agree together as *Hippocrates* twinnes: And the meanes to continue a perfect agreement between them was (as hee said) to give to *Cæsar* that which is *Cæsars*, and to *God* that which is *Gods*. Which right distribution of the Iurisdiction of the Church in England, and Iurisdiction of the Common lawes in England, set forth, and proved vpon good grounds of the ancient lawes and statutes of the Realme, would (as he thought) continue a peace between the Church and Common wealth of England for ever, which he desired from his heart, and it was his labour to offer by this his *Argument*. Wherein, for the better understanding of his purpose and drift of his *Argument*, he did divide the same into 5. parts.

1 And (first because the *Ecclesiasticall Commission* is grounded upon the Statute of Anno 1. *Eliz. cap.* 1. the tyle and intent of which statute is, *the restoring to the Crowne the ancient*

ancient Iurisdiction ouer the Ecclesiasticall and spirituall Estate, and the abolishing of all forraine Iurisdiction repugnant vnto the same) hee declared what that ancient spirituall Iurisdiction was, which was ment in that Act to be restored, and by the Commissioners to be executed, and therein he proued, that the power to imprison subjects, to fine them, or to force them to accuse themselves vpon their own enforced oathes, there being no accuser knowne, was no part of the ancient Ecclesiasticall jurisdiction, nor vsed in England by any spirituall Iurisdiction, before the Statute of 2 *Hen.* 4. *cap.* 15. which was procured by the *Popish Prelats.*

2 That the Statute of 2 *Hen.* 4. *cap.* 15. which first gaue authority to the Bishops to imprison subjects, fine them, and force them to accuse themselves, was procured by the *Popish Prelats* in the time of darkenesse (if not without a full consent of the Commons, yet to their great mislike) and that the sayd Statute, and every thing in the same conteined, is reuoked, as being against the rule of equity and common justice, and against the lawes of the land, and very hatefull to all the subjects of the Realme: and in the 2. part he proued, according to the words of the statute, that the *Oath ex officio* was against the law of *England*, and against the rule of equity and Iustice.

3 That the lawes of *England* are the high inheritance of the Realme, by which both the King and the subjects are directed; And that such grants, Charters, and Commissions, as tend to charge the body, lands, or goods of the subjects, otherwise then according to the due course of the lawes of the Realme, are not lawfull, or of force, vnlesse the same Charters and Commissions, doe receiue life and strength, from some *Act of Parliament.*

4. That, in this Commission Ecclesiasticall, there are some things tending to charge the body, lands, & goods of the subjects, otherwise then according to the course of the lawes of the Realme; and especially in imprisoning them, fining them, & forcing them to accuse themselves (upon their owne oath) without any accuser.

5. That the *Act of Parliament* of Anno. 1. *Eliz. cap.* 1. whereupon the Ecclesiasticall Commission is founded, doth not give life or strength to such parts of the Commission, as concerne imprisonment of subjects, fining them, or forcing them to accuse themselves; but doth make voyd and abolish the same, as repugnant to the ancient Ecclesiastical jurisdiction which by the Statute was to be restored. And so he said that the imprisonment of his clients was unlawfull & the proceeding of the Commissioners, upon the *Oath ex officio*, without an accuser, not warranted by law, but erroneous and voyd.

Touching the first part of the division, which was to prove, that, before the statute of 2. *Hen.* 4. *cap.* 15. the Ordinaries had no power to imprison the subjects, or to fine them, it appeareth both by the preamble of that Statute, where it is declared, that, before that time, they could not by their spirituall Iurisdiction, without ayd of the royal Majesty, sufficiently correct perverse people, who did contemne their spirituall jurisdiction and Keyes of the Church (which was, at the uttermost, to lock them out of the Church by *Excommunication*) and also by the booke case of 10. *Hen.* 7. arguing upon the point of the same statute, where it is set forth, that the Ordinaries, before the Statute of 2. *Hen.* 4. had no power to imprison subjects, but the Keyes of the Church: and the like is also confessed by the Statute of 1. and 2. of *Philip* and *Mary* which

which was made after the former Statute of 2 *Hen.* 4. was revoked by 25. *Hen.* 8. *c.* 14. which do shew as much, viz. that the *Ordinaries* had no power but the Keyes.

And by the Common law it is apparent, that when the Ordinary or Eccleſiaſticall Iudge had proceeded ſo far as they could, by Excommunicating the offendor to locke him out of the Church, then the common law, upon *ſignificavit*, did aſſiſt them by the writ of *Excommunicato Capiendo: Quia poteſtas regia ſacro ſanctæ Eccleſiæ deeſſe non debet*, as is ſaid in the Regiſter. But in this caſe the Common law ſtill retained power to diſcharge the ſubjects ſo impriſoned (upō an *Excommunicato capiendo*) without aſſent of the Ordinary, both by the writ of *Cautione admittenda*, and by the writ of *ſcire facias*, upon *an appeale*; where a *ſuperſedeas* was uſually awarded, to diſcharge the perſon impriſoned, againſt the will of the Ordinary. For the lawes of England did ſo much regard and preſerve the liberty of the ſubjects, as that none ſhould be impriſoned, *niſi per legale judicium parium ſuorum aut legem terræ*, as it is ſaid in *Magna Charta cap* 29. which Charter, by divers other ſtatutes after, is confirmed, with ſuch ſtrong inforcements in ſome of them, as to make voyd ſuch ſtatutes, as ſhould be contrary to *Magna Charta*.

Fitz. H. f. 42

42. Edw. 3. cap. 3.

And, in the 15. *Ed.* 3. the firſt article of the commons Petition in Parliament, was, that the great charter may in all points be obſerved, ſo as ſuch perſons as are neither appealed, Indited, nor followed at the ſute of the party, and have their goods, lands, or poſſeſſions taken away, may be reſtored thereunto againe.

In the Tower amongſt the Parliament Rolls. 15. E. 3.

Whereunto the King anſwered thus.

The King granteth for him & his heires, that if any perſon commit an act againſt the form of the great Charter,

Reſponſio Regis.

or any other good law, & he ſhall anſwer in Parliament or elſe where; he ought to anſwer according to law. And therefore if any free ſubject were wrongfully impriſoned, the Common law did not leave him to an action of falſe impriſonment onely, but provided the writ *De homine replegiando*, to ſet him free of his impriſonment, unleſſe he were impriſoned for ſuch particular cauſe, as is expreſſed in the ſame writ *de homine replegiando*: which writ is part of the ſubjects inheritance, and ſhould not be denyed them. And this freedome of the ſubjects did make *Markham* the Iudge in the 4 *Hen.* 7. *tit. prerog.* 139. *Brook:* declare that the King could not arreſt a ſubject upon ſuſpition of felony, as a common perſon might do, becauſe that againſt the one an action of falſe impriſonment would lye, but not againſt the King (*for the ſubjects liberty muſt be preſerved*) and by the Statute of *Win.* 1. *cap.* 15. whoſoever ſhall detaine ſubjects in priſon, who are bayleable by law, ſhall be grievouſly amerced.

Fitzh. f. 40. Ed. 3. fo. 36

And to ſhew that it was thought an unmeete thing to leave power in the Ordinaries to commit ſubjects to priſon, although they contemned their decrees never ſo much, appeareth partly by the ſtatutes of 27. *Hen.* 2. *ca.* 20 and 32. *Hen.* 8. *ca.* 7. which were made after the revocation of the former ſtatute of 2. *Hen.* 4. by which latter ſtatutes power is given to two Iuſtices of peace, or to ſome of the Honorable privie Counſell, upon certificate of the Ordinary, to commit ſuch offenders to priſon, who ſhould contemne the decrees of the Ordinary: denying to the Ordinary, that made the decree, that he ſhould have any ſuch power to commit the ſubjects to priſon: & in 5. *Eliz. ca.* 23. which ſtatute, not allowing Excommunicate perſons to be impriſoned by any Eccleſiaſticall Iuriſdi-

ction,

tion, limits by very ſpeciall manner, how they ſhall bee apprehended by the temporall power. For although the Biſhop of *Rome* uſeth two ſwords, the ſpiritual and temporall; yet the common lawes of England, and the Parliament in divers ages, thought not ſo meet, for the Biſhops or Eccleſiaſticall Iuriſdiction in England to uſe two ſwords, but according to the Regiſter, *Regia poteſtas ſacro-ſanctæ Eccleſiæ deeſſe non debet.*

2 Touching the ſecond part (wherein he was, to prove that the ſtatute of 2. *Hen.* 4. *cap.* 15 which firſt gave authority to the Ordinaries to impriſon ſubjects, or to ſet fines on them, & force them to accuſe themſelves upon their own oathes, was procured by the Popiſh Prelats in the time of darknes) he ſaid that the very act it ſelfe did very plainly ſhew it, it being thus; *And whereit is ſhewed to the King, on the behalfe of the Prelates and Clergy of England, &c.* And that the ſame was procured to ſuppreſſe the goſpel, which then began to ſpring or revive, both the body of the Act, and the book of *Acts* and *Monuments* written by *M. Fox*, & other Chronicles do ſhew it plainly; for that thoſe perſons, whom they termed hereticks, preached in thoſe dayes againſt the Sacrament of the Church, which was their Maſſe. And that the ſaid Statute of 2. *Hen* 4. *cap.* 15. was procured by the Prelats, without aſſent of the commons, thus much appeareth by the records of the Parliament, remaining in the Tower. Ex rotulo Parliamenti de an 2. H. 4. Petitio cleri contra hereticos. *Reſp. Regis.*

Excellentiſſimo ac gratioſiſſimo Principi, Domino noſtro Regi, ſupplicatur, ex parte veſtrorum humilium oratorum, prelatorum, & cleri regni veſtri Angliæ, quod cum fides catholica ſuper Chriſtum fundata, et per Apoſtolos ſuos, et Eccleſiam, &c. rehearſing al the words of the Act. *Quas quidem petitiones prelatorum et cleri ſuperius expreſſatas dominus noſter Rex, de conſenſu mag-*

magnatum, et aliorum procerum regni sui in presenti parliamento existentium concessit, et in singulis juxta formam &c. Wherin the Commons are not mentioned. And it is the more likely that the Commons gave no assent to this statute of 2. *Hen.* 4. both for that in the Parliament rolls of the same yeare of 2. *Hen.* 4. in the Tower, there is to be seene the Petition of the Commons to the King, thus.

The Petition of the commons.

Item prient les comens, depuis q' ill est contenu en la grande chartre, quenul sera areste ne enprisone sans responce, ou due processe de la ley, quell chartre est conferme en charmi perlement, et ore ils supplient, que si aucun soit areste ou enprisone encontre la forme del charte avant dict q' ill veigne, et appierge a sa responce, et preigne son Iugement, sicome le ley demande, ansiq' nul tiel areste ne impriſoncment soit trait en' custome, en' destruction de la ley du Roy. Whereto the King answered.

The answer of the King.

Soient les statutes et la comen ley tenus; As also for that the Prelats had not long before procured another act against the *Lolards*, in Anno 5. *Rich.* 2. *cap.* 5. without assent of the Commons; as appeareth by the Parliament rolles, in the Tower, of anno 6. R. 2. which is thus. *Item supplient les comens, q' comen vn estatute fuit fait en darrein perlement, en ces paroles: Ordone est en cest perlement, q' Commissions du Roy soient directes a viscountes et autres ministres du roy, ou autres suffisantz persons, apres et selon que les certificates des prelates eut affaire in chancellerie, du temps en temps, touts tiels precheurs elour fautours mamtenours, &c.*

La quel ne fuit unq; assente ne grante per les Comens, mes ce q' fuit par le de ce fuit sans assent de lour q' celi estatue soit aneantis car il nestoit mi lour entent justifiez ne obliger lour ne lour successerers as Prelates plus q' lour auncestres nont este en temps passez.

Resp: *Il plest au Roy.*

And

And it is alſo reported by *M. Fox* in the ſayd booke of Acts and Monuments, that the ſame Act of 2. *Hen.* 4. *ca.* 15. was procured without aſſent of the Commons; and that the Commons did greatly repyne at it from time to time, many godly men writing againſt it, ſome of them terming it a bloudie law, and a cruell law. And becauſe the Prelats (out of the words of that law which gave them power to impriſon ſome ſuſpected of hereſie, untill they ſhould canonically purge themſelves) did ſtreinedly force ſubjects without any accuſer to accuſe themſelves, therefore the title of that act is ſet downe in the booke of Acts and Monuments, the ſtatute *Ex officio*; at which time it was not commonly uſed to giue titles to Acts of Parliament. Act. & Mo. fol. 539. Act. & Mo. fol. 481.

And, to ſhew how much the ſubjects miſliked that kind of proceeding, appeareth by ſeverall Petitions of the ſubjects to the Kings of the Realme, and to the houſe of Parliament, by the ſtatute of 25. *Hen.* 8. *cap.* 14. by which ſtatute it is ſayd, that the proceeding by the oath *Ex officio*, to force a man to accuſe himſelfe, is contrary to the rule of right and good equity, and contrary to the lawes of England, and unreaſonable that, upon ſuſpition conceived upon the fantaſye of the Ordinaries, men ſhould be forced to anſwer, &c. And therefore they then revoked, and made voyd the ſtatute of 2. *Hen.* 4. *cap.* 15.

And to prove, that, according to the opinion of that Parliament houſe, the oath *Ex officio* is againſt the lawes of England both Eccleſiaſticall & temporall, and againſt the rule of Juſtice and good equitie, he ſayd, that by the lawes of England (if a ſubject had been cyted, by the Ordinary or Eccleſiaſticall Judge, *pro ſalute aīa*, which is the oath *ex officio*, to accuſe himſelfe) a *Prohibition* did lye at

the common law, and an attachment againſt the Ordinary, if he did proceed in that caſe contrary to that prohibition: as appeareth in *Fitz. H. fol* 42. and the ſtatute of 2. *H.* 5. which was made ſoone after the ſayd ſtatute of 2. *Hen.* 4. (giving warrant to grant a prohibition to the Ordinary for default of a libell) doth croſſe the proceeding by oath *Ex officio*, where he is forced to a libell, as appeareth 4. *Ed.* 4. *fol.* 37. and *Fitz. H. fol.* 43. &c.

And by the words of the ſtatute of 42. *Edw* 3. *cap.* 3. (which was made before thoſe ſtatutes procured by the Prelates, when Ordinaries had no power to impriſon ſubjects) it is expreſſed, in what manner the proceeding ſhould be againſt ſubjects upon accuſations, thus *viz.* It is aſſented & accorded, for the good government of the Commons, that no man be put to anſwer, without preſentment before Juſtices, or thing of Record, by due proces, and writ originall, according to the old law of the land; And if any thing be done from henceforth to the contrary, it ſhall be voyd in law and holden for error; wherein it is worthy the noting, that it is ſaid *according to the old lawes of England.*

And to prove the old law of England to be ſo, the ordinary caſe of daily experience, touching the challenge of *Jurors*, doth ſufficiently declare. For if the Juror be challenged for kindred to either of the parties, or for wãt of free-hold, the Juror ſhall anſwer upon his oath, to cleare that matter; becauſe it toucheth not the Juror in loſſe or credit: but if the challenge doe tend to touch the Juror any way in his credit, or his loſſe, he ſhal not be forced, upon his oath, to anſwer, although his anſwer might tend to further Juſtice; *quia nemo tenetur prodere ſeipſum*, as is ruled 49. *Edw.* 3. *fol.* 2. And the caſe of *wager of law*, which

49. Edw. 3. fol. 2.

which is allowed to the defendant in no criminall cafe, which might bring impriſonment to the partie by the courſe of the common law as in treſpas, &c. but onely in debt and detinewe : and the ſtatute of *Magna Charta*, cap. 28. inacting, that no Bailife ſhall put a man to his open law, nor to an oath, upon his owne bare ſaying, without faithfull witneſſes brought in for the ſame, tendeth to like effect: and *S. Edward Cooke*, in his argument made in *Slades* Caſe, ſaid well, that in criminall cauſes (*juramentum in propria cauſa eſt inventio diaboli ad detrudendum animas miſerorum in infernum*) according to whoſe ſaying it appeareth, that when thoſe oathes were uſed by the parties accuſed, by the border lawes betweene England and Scotland, thoſe oathes did bring no furtherance to the truth, but manifeſt perjurie every day; as was confeſſed by all that knew the practiſe there: and therefore that manner of triall was rejected.

And to prove it againſt Iuſtice and good equitie, hee ſaid that this oath *Ex officio*, to force a man in a criminall cauſe to accuſe himſelfe, was (he thought) directly againſt the rule of the law of God. For it is ſaid in *Deut. cap.* 19. 15. that one witneſſe ſhall not ariſe againſt a man for any treſpas, or for any ſin, or for any fault that he offēdeth in; but at the mouth of two witneſſes, or. 3. witneſſes ſhall the matter be eſtabliſhed. Which rule is confirmed under the Goſpell, as appeareth *Math.* 18. 16. 2 *Cor.* 13. 1. where it is ſaid, In the mouth of two or three witneſſes ſhall every word ſtand; and Chriſt ſaid to the woman accuſed of adultery, *where be thine accuſers? &c.* But without any witneſſe or accuſer to eſtabliſh the matter, upon the inforced oath of the partie, hath no coherence with the rule of Gods law, which ſhould be a direction to all Chriſtian

Princes in making of their lawes, we being now the people of God the Jewes being cut off; the Judgements being now the judgements of God, and not of men alone.

But here may be objected, that by the lawes of England one witneſſe is ſufficient: to which he anſwered, that the Jurors being all ſworne to trie the particular matter in *fact*, wherewith the party defendant is charged, may well ſupplie the want of one witnes, being 12. perſons indifferent, without any affinitie to either partie, who better know the witneſſes then the Judge, and may perhaps know the cauſe in queſtion, aſwell as the witnes: which kind of triall is ſo behovefull for the ſubjects, as it may prevent much wrong and oppreſſion from high authoritie, if the Jurors be juſt & faithfull perſons, as they ought to be; and their verdit alſo may be redreſſed by attaint, if they ſhould doe wrong therein: which writs of *attaint*, and *error*, are part of the ſubjects inheritance.

Alſo this oath *Ex officio* hath no coherence with the law of nature. For, as *Ariſtotle* ſaith, *natura eſt conſervatrix ſui*, as is ſayd in 49. *Edw.* 3. *fol.* 2. but this tendeth to a mans owne overthrow; & it hath no coherence with the lawes of Nations, as he gathered by the writing of *Traiane* the Emperour, being a very wiſe & juſt man; who writing to *Plinie* the ſecond, his lieutenant of ſome Provinces in *Aſia minor*, for direction in his government, againſt thoſe, who at that time were oppoſite to his religion, ſaith thus, (*Sine authore certo propoſiti libelli nulli crimini locum habere debent; nam & peſſimi exempli, nec noſtri ſeculi eſt.*) According to which direction, *Felix* the governour of the Iewes under the Emperor, when *Paul* the Apoſtle was brought before him, ſayd to *Paul*, that he would heare him, when his accuſers were come; holding it as unjuſt, without an accuſer, to charge him. Acts 23. 35.

And

And it is much worſe then auricular confeſſion; becauſe that is voluntary, this by conſtreint; that to be concealed, this to be revealed to the parties ſhame; that to induce pardon, this to induce puniſhment to himſelfe. And where an oath ſhould be the end of ſtrife, this oath *Ex officio* is often-times the beginning of ſtrife; yea it hath been ſo hatefull as ſome *Martyrs* have written againſt it, as a bloudie law; and therefore not without juſt cauſe, that the whole eſtate aſſembled in Parliament in an. 25. *Hen.* 8. held it not to be agreeing with the rule of right and equity, and to be contrary to the lawes of England, and therfore revoked the ſayd ſtatute of 2. *Hen.* 4. and did therby limit another forme of proceeding againſt perſons accuſed or ſuſpected, thus, *viz.* upon *Inditement* or two *witneſſes* at the leaſt (according to Gods law) with words of reſtreint, *not to proceed otherwiſe*: ſince which time, no cuſtome, or colour of preſcription in the Eccleſiaſticall Courts, can take place againſt that law, to uphold the oath *Ex officio* in caſe of hereſie.

And touching fines, by the ſtatute of *Articuli cleri, cap.* 1. by the *Regiſter* and by *Fitzh. Natura brev. fo.* 51. & 52. and by the ſtatute of 15. *Edw.* 3. *cap.* 6. it is ſo ſhewed, that, by ancient Eccleſiaſticall juriſdiction, they ought not to ſet fines of money upon ſubjects, unleſſe it were upon cõmutation of a penance; ſo as it need no further proofe of that matter.

The third matter which he endevoured to prove, was, 3.
that the lawes of the kingdome of England, and the manner of proceeding in caſes of law and juſtice, are ſetled in the Realme, as part of the inheritance of the ſubjects, and rightly termed by ſome Judges in 19. *Hen.* 6. *fo.* 62. to be the moſt high inheritance of the Kingdome, by which

both King and ſubjects are guilded: & that without lawes there would be neither King nor inheritance in England. Which lawes, by long continuance of time and good indevour of many wiſe men, are ſo fitted to this people, and this people to them, as it doth make a ſweet harmonie in the government; all things being as readily obeyed on the one part which are agreeing to law, as they are willingly commanded on the other part according to law: every officer, by the rule of the law, knowing the duties of their places, as *Sheriffes*, *Bayliffes*, (a) *Conſtables*, *Coroners*, *Eſchetors*; *&c.* the band of an oath, both for government and obedience, being mutually made on each part.

Bract. fol. 5. cap. 8.

a) Stam. fol. 99.

For the lawes in a Common-wealth are like the ſinewes in a naturall body, by which the hand, foot, and other parts of the body doe readily move, by the direction of the head; but if the hand, or foot, bee forced above the ſtrength of the ſinew, it either taketh away the uſe of that part, or elſe it maketh it a weake or halting member: ſo is it, if the lawes be ſtreyned againſt any part of the cõmon-wealth, above it right, and naturall ſtrength, it will make that part weake, or halting: and therefore it is excellently ſaid in 8. *Hen.* 4. *fol.* 19. in the *com. fol.* 236. and in the Caſe of *Alton* woods, that the law admeaſureth the Kings prerogative, ſo as it ſhall not extend to hurt the inheritance of the ſubjects on the on part: and as *Bracton* ſaith, *nihil aliud poteſt rex in terris, cum ſit Dei miniſter & vicarius, quam quod de jure poteſt: quia illa poteſtas ſolius Dei eſt; poteſtas autem injuriæ diaboli eſt, & non Dei; & cujus horum opera fecerit rex, ejus miniſter eſt.*

8. Hen. 4. fol. 19. com. fol. 236.

And the law doth reſtraine the liberall words of the Kings grant, for the benefit both of the King and the ſubjects, and to the great happineſſe of the Realme; eſpecially when

when the Iudges are men of courage, fearing God; as is to be proved by many Caſes adjudged in theſe Courts of *Kings Bench*, and *Common-pleas*; which Courts are the principall preſervers of this high inheritance of the law: whereof he rehearſed ſome few caſes on the part of the King, and on the part of the ſubjects divers Caſes; as in 45. *Aſſ. p.* 15. where the King did grant to *I. S.* & his heires, the Manour of Dale, and all the woods, and underwoods, and Mynes within the ſaid Mannor; yet Mynes of gold and ſilver did not paſſe: and in the 22. *Aſſ* 49. the King did grant to *I. S.* the goods and chattels of perſons within Dale, *qualitercunque damnatorum*; yet the goods of perſons attainted of treaſon did not paſſe, for the benefit of the King: becauſe the ſame are ſo annexed to the Crowne, as by no generall words they may paſſe frō the Crowne, by the rule of law. And of late yeares what great benefit hath growne to the Kings and Queenes of this Realme, upon conſtruction, according to the rules of law, of the Kings grants, the caſe of *Alton* woods, the ſtatute lately made for confirmation of Charters granted to the Citizens of *London*, and the many caſes preferred by *Tipper* and his fellowes, doe ſufficiently prove.

And, on the other ſide, if any graunt or Commiſſion from the King doth tend to charge the body, lands, or goods of the ſubjects unlawfully, the Iudges will redreſſe the ſame. For if the King grant the lands or goods of *I. S.* that is ſo manifeſtly againſt law, as it needs no proofe.

But (he ſaid) he would put ſuch caſes, as being grounded upon prerogative, have a ſhew of good to the Common-wealth, and yet are not allowable, becauſe they tend to charge the ſubject, without the aſſent of the ſubject: as the Caſe, 13. *Hen.* 4. where the King did grant an.

an office of measuring of cloath in *London* to *I.S.* with a Fee to be received for the same measuring: and although the office tend to further commutative Justice, whereof the power is in the King for weight and measure; yet because this fee did tend to charge the subject, without his assent, it was adjudged, by the learned Judges, upon long debate, to be voyd: and the case of *Protection*, 39 *Hen.6. fol.39.* where the King did grant a protection to *A.B.* his servant, *quia profecturus*, for a voyage to *Rome*, for service of the King and Common-wealth for weightie causes, to continue for three yeares; and yet it was disallowed by the Judges, because it was for three yeares, where, by the rules of the law, it should be but for one; & because there was no exceptiō of dower, Assise, and *quare impedit* which by law should have been excepted: and that protection did not barre the subjects right, but only delayed his suit.

And in 3. *Edw.3.14. Nort. Assise.445. com. fol.48.* the King did pardon *I.S.* the making of a bridge: and because the subjects had interest in the passage over that bridge; the Kings pardon was not sufficient, to discharge *I.S.* from the making thereof. In the case of 42. *Ass.5.* a Commission from the King, under the great Seale of England, was directed to A. and B. to take *I.S.* and him imprison in the Castle of P. and to take his goods; which was done accordingly by the Cōmissioners: and because it was done without any inditement, or due course of law, the proceedings of the same Commissioners were adjudged voyd.

The like case was 42. *Ass.p.12.* Where, upon the Kings Writ directed to the Justices of labourers, *I.S.* was indited for something not perteyning to the Justices of laborers, and therefore adjudged voyd, they having no Cōmission so to doe. For although the Sheriffe, or officer, cannot judge

judge of the Kings writ, but muſt execute it: yet the Iudge may refuſe to execute the ſame writ, when it is againſt law, or impoſſible to be done, according to *1. Edw. 3. fol. 26.* and in the *1. & 2. Eliz. Scrogges* his Caſe; where a Commiſſion was awarded to ſome Iudges, and perſons of credit, to heare the cauſe concerning the Office of exigent of *London*, which *Scrogges* did challenge; & if *Scrogges* refuſed to ſubmit himſelfe to their order, to commit him to priſon: upon which Commiſſion *Scrogges* was committed to priſon; & he was diſcharged, by the Iudges of his impriſonment, by writ of *habeas Corpus*, becauſe his impriſonment was not lawfull: which writs of *habeas corpus* are uſually granted in the ſaid Courts of *Kings bench*, and *Common pleas*, thereby to releeve the ſubjects, which are many times in other Courts, & by ſome Commiſſioners, unlawfully impriſoned: yea many times, although the Commiſſions be grounded upon acts of Parliament, as the Commiſſion of *Sewers*, the Commiſſion of *Banckrupts*, and the *Eccleſiaſticall Commiſsion*: and many times they grant *Prohibitions* to the *Eccleſiaſticall Court*, to the *Admirall Court*, and to the Court of *Requeſts*, and other inferiour Courts, when they exceed their authority. 1. Ed. 3. fol. 26.

And many other caſes hee would have put to prove thoſe points, but that in a former argument made by him in the court of *Kings bench*, againſt *Monopoly Patents* of *M. Darcie, Mich. 44. Eliz.* all the Iudges then ſeemed to yeeld the ſame to the law, without any doubt, as he conceived; which high inheritance of the law the Common wealth hath alwayes ſo preſerved, as without Act of Parliament it cannot be changed, as appeareth by the anſwer of the *Barons*, when the *Biſhop* ſought to have the law changed, touching children borne before mariage, although the Fitz H. f. 31 H. 8. prohib.

mariage after enſued, to be held as baſtards: the *LL.* ſayd, *Nolumus leges Angliæ mutari*; and as is apparant by booke caſes, where it is adjudged, that the *King*, by a *non obſtante* may diſpence with a ſtatute law, but not with the cõmon law, nor alter the ſame as is adjudged 49. *Aſſ. p.* 8. and *Boſomes Caſe*; nor put the ſubjects from their inheritance of the law, as is 8. *Hen.* 4. *fol.* 19. which was alwayes accompted one of the great bleſſings of this land, to have the law the *meat-yard*, & the Judges the *meaſurers*. For, in all well governed Common-wealths, *Religion* and *Iuſtice* are the two principall pillars, wherein the power of God appeareth; and many times weake women doe rule, and command many thouſand ſtrong men, touching their lives, lands, and goods, without reſiſtance; which the love and regard of Juſtice procureth.

Boſomes Caſe Cooke fol. 35.

4. For the better proofe of the fourth part, he did reade *verbatim* the parts of the *Eccleſiaſticall Commiſſion*, which he thought to be againſt the lawes of England, and liberties of the ſubjects; remembring firſt to marke and conſider, how, whereas the whole drift of the Act of Parliament. 1. *Eliz. cap.* 1 was, to reſtore to the Crowne the *auncient juriſdiction over the Eccleſiaſticall & ſpirituall eſtate*, and, for that purpoſe, did give power to the Eccleſiaſtical Cõmiſſioners, *to execute the premiſſes* in the ſayd Act conteyned, *for the correcting, and amending, and reforming of ſuch hereſies, errors, ſchiſmes, contempts, and enormities, as by the Eccleſiaſticall lawes might lawfully be reformed, according to the tenour and effect of the ſayd Letters Patents*, this Commiſſion is ſince enlarged, and how it giveth power to the *Commiſſioners*, to enquire not onely of the *premiſſes*, mentioned in the ſtatute of 1. *Eliz. cap.* 1. but alſo of all offences, and contempts: againſt the ſtatute of 1. *Eliz. cap.* 2. intituled

led, *an Act for uniformitie of Common prayer, and ſervice of the Church, and adminiſtration of the ſacraments,* and of all offences, and contempts againſt theſe ſtatutes following, which were all made ſince anno 1. *Eliz.* viz. the ſtatute of 5. *Eliz. ca.* 1. intituled, *an Act for the aſſurance of the Queenes Majeſties power, over all ſtates and ſubjects, within her dominions*; the ſtatute of 13. *Eliz. cap.* 12. intituled, *an Act to reforme certaine diſorders, touching the Miniſters of the Church*; the ſtatute of 35. *Eliz cap.* 1. intituled, *an Act to reteyne her majeſties ſubjects in their due obedience*; the ſtatute of 35. *Eliz. cap.* 2. intituled, *an Act to reſtreyne ſome Popiſh recuſants to ſome certaine places of abode*; the ſtatute of anno. 1. *Jacobi.* intituled, *an Act for the due execution of the ſtatutes againſt Jeſuits, Seminaries, Prieſts, Recuſants, &c.*

Alſo power is given to the Cõmiſſioners, or any three or more of them, not only upon theſe penall lawes and upon every offence therein contained, but alſo upon all *ſeditious bookes, contempts, conſpiracies, private conventicles, falſe rumors or tales, ſeditious misbehaviours*, and many other civill offences particularly named in the Letters patents, to call before them all and every offendor in any of the premiſſes, and all ſuch, as, by them or any three or more of them, ſhall ſeeme to be ſuſpected perſons in any of the premiſſes; and every of them to examine, upon their corporall oathes, touching every or any of the premiſſes, which they ſhall object againſt them; and to proceed againſt them and every of them, as the nature and quality of the offence or ſuſpition, in that behalfe, ſhall require; And to inquire of *adulteries, fornications, outragious misbehaviours, & diſorders in mariages*, and of all other grievous and great crymes, and offences, within any part of the Realme, which are puniſhable or reformable by the Eccleſi-

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cleſiaſticall lawes of this Realme, according to the tenor of the lawes on that behalfe, or according to their wiſedomes, and diſcretions, or the diſcretions of any three of them.

The *commiſſioners*, or any three of them, are further authorized, willed, and commanded to uſe and deviſe all ſuch good, lawful, reaſonable, and convenient wayes, for the triall and ſearching out of all the premiſſes and proceedings therin, as by any three or more of them ſhall be thought moſt expedient, and neceſſary.

They, or any 3. or more of them, have authority to order and award ſuch puniſhment to every ſuch offender, by fine, impriſonment, cenſures of the Church, or other lawfull way, or by all or any of the ſaid wayes; and to take ſuch order for the redreſſe of the ſame, as to the wiſdomes and diſcretions of any three or more of them ſhall be thought meet, and convenient.

For contempt in not appearance, or not obeying the decree of any three of them, they have power to fine them at their diſcretions, and to commit them to ward, there to remaine, untill, by any three of them, they ſhall be enlarged, according to their diſcretions.

They have power to take recognizance of every offendor, and ſuſpected perſon, aſwell for their perſonall appearance, as for the performance of ſuch order, and decrees, as to any three of them ſhall ſeeme reaſonable, and convenient in that behalfe.

They have alſo power to command all & every ſheriffes, Iuſtices, and other officers, and ſubjects within this Realme, & in all places, aſwell exempt as not exempt, by their letters and other proces, to apprehend, or cauſe to be apprehended, any perſon or perſons, which they ſhall thinke

thinke meet to be convented, and take ſuch bonds for their appearance, as any three of them ſhall preſcribe, &c. or to commit them to priſon.

They have power to execute the premiſſes, notwithſtanding any appellation, provocation, priviledge, or exemption, any laws, ſtatutes, proclamations, other grants, priviledges, or other ordinances, which be or may ſeeme contrary to the premiſſes, notwithſtanding.

Vpon which parts of the ſaid Commiſſion, being ſo indefinite without limitation or reſtraint, he noted, that if the Commiſſion ſhould bee executed according to the letter thereof, the ſubjects, notwithſtanding any lawes or cuſtomes to the contrary, might bee cited out of their owne Dioces, yea from the furtheſt part of the Realme, for any cauſe, or ſuſpition conceived by the Commiſſioners, or any three of them, and forced to attend the commiſsioners, where they will appoint, in time of harveſt, or time of plague, with the danger of a mans life: as hee was forced to attend many weekes in danger of his life: they refuſing to delay the cauſe, untill the terme, upon any bayle or bond. And they may force any ſubject to appeare, at what dayes and houres any three of them ſhall appoint, for ſuch matters ſometimes, as are more proper to be heard in other Cours.

And although the penalties of the ſtatutes be never ſo great, as *Premunire*, *Abjuration*, *forfeyture of lands & goods*, whereof ſome offences are by the ſame ſtatute limited to be tryed only in the *Kings bench*, yet the party ſuſpected may be forced, by this commiſſion, to accuſe himſelfe upon his owne oath, upon ſuch captious *Interrogatories*, as the wit of man can deviſe, when there is neither accuſer, nor libel of accuſation: And that in many things

they may inflict what puniſhment any three of them ſhal thinke meete in their diſcretions, and force men to performe ſuch order as they ſhall make, by the parties bond, before any order made: and that their judgements, or decrees whatſoever, ſhould not be ſubject to any Writ of *Error*, *attaint*, or *appeale* and that they may deviſe meanes, at their owne diſcretion, for the tria[illegible].d finding out of any the ſaid offences. Which kind of proceedings how far they doe differ from the common lawes of England, which is the inheritance of the ſubjects, and what jarres, and harſh tunes they make in the ſweet harmony therof, ſettled by ſo long continuance, with a moſt happy ſucceſſe, any wiſe man may ſee, without any inforcement from him; and how much of this they doe daily execute, he did leave to ſee it.

Only ſo much as came under his owne view, he ſaid, that, the laſt day of *Eaſter terme*, he moved at the *Exchequer* barre, for 20. perſon[illegible], his *Clients*, dwelling in *Yorkeſhire*, wherof ſom, as they told him, were very poore, who were fined by the *Eccleſiaſticall Cõmiſſioners* for not appearing at their dayes appointed, many of them to 30. *pounds* a peece, one only at ten, and all the reſt at twenty a peece, which was not *ſalvo contenemento*, according to the ſtatute of *Magna Charta* cap. 14. And one client, being an houſholder in Fleet-ſtreet, named *William Goulder*, prayed adviſe for his hard & cloſe impriſonment many daies, with great Irons on him, by the *Commiſſioners*, upon ſome ſuſpition conceived by ſome of the Commiſſioners, that ſome perſon was hid in his houſe; and was after freed without any conviction of his ſuppoſed offence. And becauſe the ſaid *Nicholas Fuller* did except againſt the *Commiſſioners*, as not competent Judges, in their owne cauſe,

of

of him and of his argument, made againſt them at the *Kings bench* barre, they threatned to ſet 500. pounds fine on him, and to impriſon him. And when (he finding their proceeding by the oath *Ex officio* to vary from the Common lawes, which he had long time practiſed) he ſaid to them, it ſeemed to him, that he was in a new world, or other Common-wealth: thereupon they threatned to impriſon him, if he ſpake one word more to the diſgrace of the *Commiſſion*.

Wherefore he held it ſtrong, in his opinion (becauſe his Majeſties Commiſſion, which they terme *High*, is, by the true intent of the ſtatute, only a *Commiſſion executorie*, but for ſo long time onely as ſhall pleaſe the King, and is no ſettled court of continuance for ever, as they would have it, comparing the authoritie thereof with the *Kings bench*, and preferring it above it) that, in all the parts and points above rehearſed, the *Commiſſion* is not of force in law, nor warranted by law, except ſome Act of Parliament doe give it life.

And now touching the laſt and principall part of his diviſion, *viz.* that no Act of Parliament doth give life to the *Commiſſion Eccleſiaſticall*, in the parts above mentioned, it is to be noted, that the Commiſſion is founded only upon the ſtatute of an. 1. *Eliz. cap.* 1. and that this Act of an. 1. *Eliz.* neither doth, nor can give life to this Commiſſion, by any right conſtruction, in theſe parts above rehearſed, but contrariwiſe doth expreſly aboliſh their Juriſdiction to impriſon ſubjects, fyne them, and force them to accuſe themſelves, as repugnant to the *Ancient Eccleſiaſticall Juriſdiction*, which, by this Act, is reſtored to the Crowne: and hee hoped to make that point ſo plaine and apparant to all the hearers, that would atten-

tiuely regard, it as that they might be fully ſatisfied therin. For, beſides the *Booke Caſes*, which he meant to put, in that point, to prove his aſſertion, he ſaid, that the title in the *Act* of *an.* 1. *Eliz.* the preamble of the Act, and the matter preceding the preamble in that Act, and the body of that Act, which giveth power to the Commiſſioners to execute the premiſſes (by colour wherof they challenge this great power to impriſon ſubjects, &c.) doe all concurre, by their being rightly applyed, to condemne and overthrow theſe points of the Commiſſion Eccleſiaſticall, before ſpoken of and rehearſed by him, as unlawfull, and unjuſt.

The title is, *an Act, reſtoring to the Crowne the auncient Iuriſdiction over the Eccleſiaſticall and ſpirituall eſtate, and abliſhing all forren Iuriſdiction, repugnant to the ſame.* What the ancient Iuriſdiction over the Eccleſiaſticall and ſpirituall eſtate is, he hath ſufficiently before declared, and proved it to be that Eccleſiaſticall juriſdiction (viz. *Keyes* or *cenſures of the Church*) which was lawfully uſed in England, before the ſtatute of 2. *Hen.* 4. the uttermoſt whereof was, to locke men out of the Church by *excommunication*, termed, *the keyes of the Church.* Which ſtatute firſt gave power to the Ordinaries, to impriſon ſubjects, to fine them, and force them to accuſe themſelves by their own oathes, which was ever hatefull to the ſubjects of England.

And to prove plainely, that this Parliament of an. 1. *Eliz.* meant to aboliſh that power to impriſon ſubjects, & force them to accuſe themſelves, the matter precedent before the preamble doth fully prove, for that, in this very ſtatute of an. 1. *Eliz.* the lawmakers, as wiſe farmers of a Common-wealth, before they goe about to annexe the ancient right Eccleſiaſticall Iuriſdiction to the Crowne,

doe

doe by expresse words, at the request of the subjects establish and inact, that the statute of 5. *Rich.* 2. *cap.* 5. and 2 *H.* 4. *cap.* 15. (which did give authority to the Ordinaries to imprison, fine, and force the subjects to accuse themselves, as above) *and all and every Articles, Articles, Clauses, and Sentences contained in the said Severall Statutes, and every of them, should, from the Last day of that Parliament, be utterly repealed, void, and of none effect, any thing in the said Severall Acts, or any of them, contained, or any other matter or cause to the contrary notwithstanding.* So as the imprisonment of the subjects, fining of them, and forcing of them to accuse themselves, being the matters, branches, and articles of those statutes, howsoever they came into the power of the Clergie of England, by those statutes or otherwise, being thought by the Parliament to bee repugnant to the ancient Jurisdiction Ecclesiasticall (as *indeed* they are being a temporall (word) were repealed, and made voyd by expresse words of this statute of *anno* 1. *Eliz.* as repugnant to the ancient *Spirituall Jurisdiction.*

And to make the meaning of the law-makers more apparant, that they allowed not, that any offences should be tried by the parties owne oath, but by witnesses; as in the beginning of this statute of *anno Eliz. ca.* 1. it doth abolish the oath *Ex officio*, by making voyd the statute of 2 *H.* 4. *cap.* 15. which first gave life to that kind of proceeding; so in the end of the said statute it addeth this clause, *And be it further inacted by the authoritie aforesaid, that no person, or persons, shalbe hereafter indited, or arraigned for any the Offences made, or devised, revived or adjudged by this Act, unlesse there be two sufficient witnesses, or more, to testifie and declare the said offence, whereof he shalbe indited, &c. and also five witnesses, or so many of them as shalbe living, and within the Realme;*

at the time of the arraignement of such persons so indited, shall be brought forth in person, face to face, before the partie so arraigned and there shall testifie & declare what they can, against the party so arraigned, if he require the same.

By which words saith it is plaine, that no offence, ordained or revived by that statute, should receive triall, but by two witnesses brought face to face; that they ment not to give power, by any *Commission* grounded upon that statute, to have the offences of the subjects (which touch so deepe as *Premunire*, *abjuration*, and *forfeiture of lands and goods*) should be tried by the parties owne forced oath, against his will, without any witnesse or accuser, as this Commission limits; and yet it is pretended to bee grounded upon this statute. And therefore it were a most violent construction, and absurd, that the generall words in this statute, *viz. to execute the premisses according to the tenor and effect of the Letters Patents*, should revive that by an intendment, which was, by so plaine words of all the assembly in Parliament, revoked and abolished, as a most hatefull thing to the subjects of England, and of which they meant to purge the Church & Ecclesiasticall government. For that were to make one part of the statute contrary to the other, and to construe the words of the law indefinitely set downe, directly against the meaning of the law makers plainly expressed by words, which judges never did, nor, as he hoped, ever would doe.

And the title and preamble of the statute doe further restraine the over-large construction of those generall words, *to execute the premisses*: because the premisses, being the ancient jurisdiction Ecclesiasticall and spirituall, purged from that temporal Jurisdiction, as above, is meant to be restored onely over the Ecclesiasticall and spirituall

estate

eſtate, and not over all the ſubjects of the Realme, and becauſe, in the preamble, the Commiſſioners, who are to be named, are inabled, touching Eccleſiaſticall or ſpirituall Juriſdiction only, to *reforme, correct, and amend all ſuch hereſies, errors, ſchiſmes, contempts, &c. which by any ſpirituall or Eccleſiaſticall power, authority, or Juriſdiction, might lawfully be reformed*, and not all abuſes of the Common-wealth mentioned in their Commiſſion, or any abuſe not proper to the Eccleſiaſticall or ſpirituall Juriſdiction, whereof there are many named in their Commiſſion, which are temporall Juriſdictions, *viz.* to impriſon and fine ſubjects, and to execute lawes upon them; for that the ſpirituall law ſhould not meddle with that, for which there was remedie by common law, as is 22. *Edw.* 4. *fol.* 20. and the ſtatute of 24. *Edw.* 1. *cap.* 1.

And to prove, that the titles and preambles of other ſtatutes doe many times, in conſtruction of ſtatutes, reſtraine the generall words of the ſame ſtatutes following, he put the caſe upon the ſtatute of perjurie, *anno* 5. *Eliz.* where the words of the ſtatute are, that *every perſon and perſons who ſhall commit voluntarie and corrupt perjurie, ſhall forfeit twentie pounds*. And becauſe the preamble and matter precedent touched witneſſes only, therefore that penaltie is reſtrained, by conſtruction, to charge witneſſes onely therewith, and not ſuch perſons as ſhall commit voluntary and corrupt perjurie, in their owne caſes. And ſo upon the ſtatute of 7. *Edward* 6. againſt *Receivers, Bailiffs*, &c. although the words of that ſtatute extend generally, to lay a penaltie of 6. ſhillings 8. pence for every peny that receivers ſhall take unlawfully, yet becauſe the preamble of that ſtatute touched only the Kings officers, It is, in conſtruction, reſtrained to take force againſt the

Kings officers onely, and against none other receivers, or Bayliffes.

And to conclude this point of the exposition of the words of the statute, hee did demand; why the exposition and construction of all statutes is left to the Judges of the law, but for this cause, for that they are, and alwayes have beene thought the most carefull, judicious, and jealous preservers of the lawes of England? And is it not apparant, that, to uphold the right of the lawes of England, the Judges in ages past have advisedly construed some words of divers statutes contrary to the common sence of the words of the statute, to uphold the meaning of the common lawes of the Realme: as in the statute of 25. *Ed.* 3. where it is said, that, *non tenure* of parcell shall abate the Writ but for parcell; yet if by the Writ an entier manour be demanded, *non tenure* of parcell shall abate the whole Writ. And where, by the statute of *Marlbrig. ca.* 4. it is prohibited, that no distresse shalbe driven out of the County where it is taken, yet, if one mapour extend into two Counties, there the distresse may be driven from one Countie into another Countie. And, upon the statute of *Prerogative*, which toucheth the King, although the words be generall, that the King shall have the custodie of all the lands of his tenant where part is holden in *Capite*, yet if part of the lands of his tenant doe descend to severall heires, on the part of the Father, and on the part of the Mother, there the King shall not have all the lands of his tenant, during the minoritie of the heires; for that, in all these Cases, the great regard of the rule and right of the common lawes doth controll the generall or common sence of the words of those statutes.

And why then should this statute receive construction,

ction, by the Judges of the law, contrary to the rule of all other ſtatutes, to this effect, that by an intendment gathered out of the generall words of the Act, *according to the tenour of the ſaid Letters Patents*, there might bee erected, in this common wealth of England, a courſe of an arbitrarie government at the diſcretion of the Commiſſioners, directly contrary to the happy long continued government and courſe of the common lawes of the Realme, and directly contrary to *Magna Charta*: which if the ſtatute of 14. *Edw.* 3. did ſo highly regard, as to make voyd Acts of Parliament contrary to the ſame, it would, *a fortiori*, make void all conſtruction of ſtatutes contrary to *Magna Charta*, which have no expreſſe words, but an intendment or conſtruction of words, with much violence to be wreſted to that end. And for ſuch as would make ſuch conſtruction of the ſtatute, as that whatſoever ſhould bee contained in the Letters Patents ſhould be as a law, he would have them remember, that the *King* may make new letters Patents for theſe matters (Eccleſiaſticall cauſes) every day altering the ſame in the penalties and manner of proceeding) and that, if the letter of the ſtatute ſhould be purſued, the King may change the Commiſſioners every day, and make any perſons Commiſſioners, being naturall borne ſubjects to the King, although not borne in England: which were againſt the meaning of the Act; which meaning of the Act is the life of the Act, and not the letter of the Act.

And, beſides thoſe former errors of the Commiſſion before remembred, he ſaid, that he did not ſee, how, by colour of the ſtatute of 1. *Eliz.* which gave power to the Commiſſioners *to execute the premiſſes* contained in that Act, they ſhould inlarge their Patent to enquire of offen-

ces contrary to other ſtatutes, made thirty or forty yeares, and more, after *an.* 1. *Eliz.* which then were not dreamed of, nor meant to be any part of the premiſſes contained in the ſaid ſtatute of *anno.* 1. *Eliz.* and of other civill and temporall things, for which if the *Eccleſiaſticall* court had held plea, a *prohibition* did lye at the common law, according to the ſtatute of 24. *Edw.* 1. *cap* 1. and 22. *Ed.* 4. *fol.* 20. and in 13. *Hen.* 7. *fol.* 39. *Brooke* and *Fitzh. fol.* 43. 22. *Hen.* 8. becauſe, for the ſame things, redreſſe may bee had at the common lawes: and in 7. *Hen.* 8. *fol.* 181. the *Biſhops* of the *Convocation* houſe, for medling againſt *Doctor Standiſh* for a temporall cauſe by him diſputed before the LL. of the Councell, were adjudged, by all the Judges, to be in danger of *Premunire*. But it wilbe objected, that uſe is the beſt expoſitor of the ſtatute: and then the continuance of this Commiſſion, ſince the ſtatute of 1. *Eliz.* being above 40. yeares, will prevaile much; to which he anſwered, that long uſe, in a ſetled court, maketh it the law of the court, and the judgements in one Court are not examinable in every other Court, or in any, but in the proper Court, by *Writ of error*, *falſe judgement*, or *appeale*: unleſſe the inferiour Court meddle with that which is not within their power; and then in many caſes their judgement is *coram non Judice*, and ſo voyd.

But this Eccleſiaſticall Commiſſion is but a *Commiſſion executorie*, by the intent of the ſtatute of 1. *Eliz.* to continue ſo long as ſhould pleaſe the Queene, or King, and no ſetled Court: and was meant at the firſt (as he thought) to have continuance for a ſhort time, to ſtrengthen the authoritie of the *Biſhops*, againſt whoſe Ordination and inſtallment the Papiſts did at the firſt except. In which caſes of things done by Cõmiſſions, whatſoever the Cõmiſſioners doe, it is *examinable* in every Court where it ſhall

come in queſtion, at any time after, whether that they have perſued their Comiſſion or authority, in due forme or no. For their Decrees and ſentences are not pleadable in law, as Judgements in Courts of Record are: and the many yeares uſe of the Commiſſioners, eſpecially being Eccleſiaſticall men for the moſt part, who know not the lawes of the Realme, will give no inforcement to their proceeding if it be contrary to law.

But as in this Commiſſion (touching cauſes of *Premunire*, *Abjuration*, and other Caſes where the *forfeiture of lands and goods* doe enſue) the Commiſſioners Eccleſiaſticall ſay, they uſe not in theſe caſes to force any ſubject to accuſe themſelves although the words of their Commiſſion doe extend ſo farre, becauſe they ſee it apparantly contrary to law and right: ſo the Judges may ſay the like, that, in other caſes of leſſe penaltie (to their knowledge) untill of late yeares, the Commiſſioners uſed not either to force any to accuſe themſelves, or to impriſon them for refuſing ſo to doe. And he did further anſwer, according to the learning and difference which is taken in 44. *Edw.3. fol.17.* that albeit the allowance in *Oier* of ſome Commiſſion may be of great force to give ſtrength unto the ſame Commiſſion, yet the allowance, or toleration in ſome other Court of ſuch Commiſſions many times (if it after appeare to be contrary to law) bindeth neither the right of the King, nor ſubjects, but that the Judges of the law may judge thereof according to law.

Upon all which matters hee did conclude, that although the Commiſſion bee of force to execute *the ancient Juriſdiction over the Eccleſiaſticall and ſpirituall eſtate*; yet becauſe this Commiſſion, and the proceedings of the Commiſſioners, did much vary from the courſe of the

the old Common lawes of England, expreſſed in the ſtatute of 42. *Ed.* 3. *cap.* 3. and from the *ancient Juriſdiction Eccleſiaſticall*, for that no pretended cuſtome, againſt thoſe ſtatutes which proſſibite ſuch kind of proceeding, can be of force; and eſpecially for that the Acte of Parliament of 1. *Eliz.* did not give life or ſtrength to the ſaid Commiſſion, in thoſe parts ſo varying, but the contrary: therefore he did hold the proceeding of the Eccleſiaſticall Commiſſioners againſt the ſubjects, by force of the ſaid Commiſſion, in theſe points, to be voyd, and erroneous, according to the words of the ſaid ſtatute 42. *Edw.* 3. and did humbly pray, that his *Clients* may bee diſcharged from their *Impriſonment*, and the ſubjects freed from ſuch *erroneous proceedings*, too too heavie and burdenſome to them.

FINIS.

Lev. 19. 15.

Ye ſhall not doe unjuſtly in judgement. Thou ſhalt not favour the perſon of the poore, nor honour the perſon of the mightie, but thou ſhalt judge thy neighbour juſtly.

Deut. 1. 17.

Ye ſhall have no reſpect of perſon in judgement, but ſhall heare the ſmall, as well as the great: ye ſhall not feare the face of man, for the judgement is Gods.





20

THE FIRST AND LARGE PETITION

Of the Citie of LONDON and other Inhabitants thereabouts:

For a Reformation in Church-government, as alſo for the aboliſhment of Epiſcopacie:

WITH

A REMONSTRANCE

thereto annexed, of the many Preſſures and Grievances occaſioned by the Biſhops, and the ſundry inconveniences incident to EPISCOPACIE.

The Tyrannie and Extortion practiſed in Eccleſiaſticall Courts, together with the unlawfulneſſe of the Oath EX OFFICIO: *preferred to the high and honourable Court of* PARLIAMENT.

Printed *Anno Dom.* 1641.

FIRST AND LARGE PETITION

TO THE RIGHT HONOVRABLE The Commons Houſe of PARLIAMENT.

The humble Petition of many of his Majeſties Subjects in and about the City of London *and ſeverall Counties of the Kingdome.*

THat whereas the government of Archbiſhops, and Lord Biſhops, Deanes, and Archdeacons, &c. with their Courts and miniſtrations in them hath proved prejudiciall and very dangerous both to the *Church* and *Common-wealth*, they themſelves having formerly held, that they have their Iuriſdiction or authority of humane Authority, till of theſe later times being further peruſed

about the unlawfulneſſe that they have claymed their calling immediately from the Lord JESVS CHRIST, which is againſt the Lawes of this Kingdome, and Derogatory to his Majeſtie and his State Royall. And wheras the ſaid government is found, by wofull experience, to be a maine cauſe and occaſion of many foule evils, preſſures and grievances of a very high nature unto his Majeſties Subjects, in their owne Conſciences, liberties and eſtates; as in a Schedule of particulars hereunto annexed may in part appeare.

We therefore moſt humply pray and beſeech this Honourable Aſſembly, the premiſſes conſidered, that the ſaid government with all its dependances, rootes and branches may be aboliſhed, and all lawes in their behalfe made voyd, and the government, accoiding to Gods word, may be rightly placed among us, and we your humble Supplyants as in duty we are bound, will daily pray for his Majeſties long and happy raigne over us, and for the proſperous ſucceſſe of this High and Honourable Court of *Parliament, &c.*

A Particular of the manifold Evils, Preſſures, and Grievances, cauſed, practized, and occaſioned by the Prelates and their Dependants.

I.

FIrſt, the ſubjecting and inclining all Miniſters under them and their Authoritie, and ſo by degrees exempting of them from the Temporall power, whence followes:

II.

The faint-heartedneſſe of Miniſters to preach the truth of GOD, leſt they ſhould diſpleaſe the Prelates, as namely *the Doctrine of Predeſtination, of Free-grace, of Perſeverance, of Originall ſinne remaining after Baptiſme, of the Sabboth, the Doctrine againſt univerſall Grace, Election, for Faith fore-ſeene, Freewill, againſt Antichriſt, non-Reſidents, humane Inventions of GODS worſhip*, all which are generally with-held from the peoples knowledge, becauſe not reliſhing to the Biſhops.

3. The

III.

The incouragement of Ministers to despise the temporall Magistracie, the Nobles, and Gentry of the Land, to abuse the Subjects and live contentiously with their neighbours, knowing that they being the Bishops creatures they shall be supported.

IV.

The restraint of many godly and able men from the Ministry, and thrusting out of many Congregations their faithfull, diligent and powerfull Ministers, who lived peaceably with them and did them good, onely because they cannot in Conscience submit unto and maintaine the Bishops needlesse devices; nay sometimes, for no other cause but for their zeale in Preaching, or great Auditories.

V.

The suppressing of that godly Designe set on foot by certaine Sects, and sugred with many great guifts by sundry well-affected persons, for the buying of Impropriations, and placing of able Ministers in them, maintaining of Lectures, and founding of Free-Schooles; which the Prelates could not endure, lest it should darken their glories, and draw the Ministers from their dependance upon them

6. The

VI.

The great increaſe of Idle, lewd and diſſolute, ignorant and erroneous men in the Miniſtry, which ſwarme like the *Locuſts* of *Egypt* over the whole Kingdome, and will they but weare a Canonicall Coate, a Surpliſſe, a Hood, bow at the name of Jesus and be zealous of Superſtitious Ceremonies, they may live as they liſt, confront whom they pleaſe, preach and vent what errours they will, and neglect preaching at their pleaſures, without controule.

VII.

The diſcouragement of many from bringing up their Children in learning the many ſchiſmes, errours and ſtrange opinions which are in the Church; great Corruptions, which are in the Univerſities; the groſſe, and lamentable ignorance almoſt every where among the peoples the want of preaching Miniſters in very many places both of *England* and *Wales*, the loathing of the Miniſtry, and the generall defection to all manner of profaneneſſe.

VIII.

The ſwarming of laſcivious, Idle, and unprofitable books and pamphlets, Play-books, and Ballads, as namely *Ovids* fits of Love, the *Parliament* of Women came out at the diſſolving of the laſt *Parliament*, *Barnes* Poems, *Parkers* Ballads in diſgrace of Religion

gion, to the increaſe of all vice, and withdrawing of people from reading, ſtudying, and hearing the word of God, and other good Bookes.

IX.

The hindring of godly Bookes to be printed, the blotting out or perverting thoſe which they ſuffer all or moſt of that which ſtrikes either at *Poperie* or *Arminianiſme*, the adding of what or where pleaſeth them and the reſtraints of reprinting Bookes formerly lycenſed without relycenſing.

X.

The publiſhing and venting of *Popiſh*, *Arminian*, and other dangerous Bookes and Tenets, as namely; that the *Church* of *Rome* is a true *Church*, and in the worſt times never erred in *Fundamentals*, that the Subjects have no propriety in their Eſtates, but that the King may take from them what he pleaſeth, that all is the Kings, and that he is bound by no Law, and many other, from the former whereof hath ſprang.

XI.

The growth of *Povery*, and increaſe of *Papiſts*, *Prieſts* and *Jeſuits* in ſundry places, but eſpecially about *London* ſince the *Reformation*, the frequent venting of *Crucifixes* and *Popiſh pictures*, both engraven and printed, and the placing of ſuch in Bibles.

The

XII.

The multitude of *Monopolies* and *Patents*, drawing with them innumerable Perjuries, the large increaſe of Cuſtomes and Impoſitions upon *Commodities*, the *Ship-moneyes* and many other great burthens upon the *Commonwealth*, under which all groane.

XIII.

Moreover, the Offices and Juriſdictions of *Arch-biſhops*, *Lord-Biſhops*, *Deanes*, *Arch-Deacons*, being the ſame way of *Church-Government* which is in the *Romiſh Church*, and which was in *England* in the time of *Poperie*, little change thereof being made (except onely the head from whence it was derived) the ſame Arguments ſupporting the Pope, which doe uphold the *Prelates*, and overthrowing the *Prelates*, which doe pull downe the Pope, & other reformed *Churches*, having upon their rejection of the Pope, caſt the Prelates out alſo as Members of the Beaſt: Hence it is, that the Prelates here in *England* by themſelves or their Diſciples, plead and maintaine, that the Pope is not *Antichriſt*, and that the *Church of Rome* is a true *Church*, hath not erred in Fundamentall points, and that Salvation is attaynable in that Religion; and therefore have reſtrayned to pray for

the Conversion of our Soveraigne Lady the Queene. Hence also hath come,

XIV.

The great Conformity and likenesse both continued and encreased of our Church to the Church of *Rome*, in vestures, postures, Ceremonies and Administrations, namely as the Bishops Rochets, and the Lawne sleeves, the 4. cornerd Cap, the Cope and Surplisse, the Tippit, the Hood, and the Canonicall Coate, the Pulpit clothed, especially now of late with the Jesuites Badge upon them every way.

XV.

The standing up at *Gloria Patri*, and at the reading the Gospell, praying towards the East, the bowing at the name of Jesus, the bowing to the Altar towards the East, Crosse in Baptisme, the Kneeling at the Communion.

XVI.

The turning of the Communion Tables Altar-wise, setting Images, Crucifixes, and Conceits over them, and Tapers and Bookes upon them, and bowing, and adoreing to or before them, the reading of the second Service at the Altar, and forcing people to come up thither to receive, or else denying the Sacrament to them, tearming the Altar to bee the

mercy-

mercy-ſeate, or the place of God Almighty in the Church, which is a plain device to usher in the Maſſe.

XVII.

The Chriſtening and Conſecrating of Churches and Chappells, the conſecrating Fonts, Pulpits, Tables, Chalices, Church-yards, and many other things, and putting holineſſe in them; yea, reconſecrating upon pretended pollution, as though every thing were uncleane without their Conſecrating, and for want of this ſundry Churches have beene interdicted and kept from uſe as polluted.

XVIII.

The Liturgy for the moſt parts framed out of the Romiſh *Breviary Ritualium* Maſſe-booke, alſo the booke of Ordination, for Archbiſhops and Miniſters framed out of the Roman Pontificall.

IX.

The multitude of Canons formerly made, wherein, among other things, Excommunication, *ipſo facto* is denounced for ſpeaking of a word againſt the deviſes above ſaid or ſubſcription thereunto, though no Law enjoyned a reſtraint from the Miniſtry without ſuch ſubſcription and Appeale is denyed to any that ſhould refuſe ſubſcription or unlawfull conformity, though hee be never ſo

much wronged by the inferious Judge, alſo the Canons made in the late ſacred Synod, as they call it: wherein are many ſtrange and dangerous Devices to undermine the Goſpel, and the Subjects liberties, to propogate Popery to ſpoyle Gods people, inſnare Miniſters and other *Students*, and ſo to draw all into an abſolute ſubjection and thraldome to them and their government, ſpoyling both the King and the Parliament of their power.

XX.

The countenancing plurality of Benefices, prohibiting of Marriages without their lycenſe at certaine times, almoſt halfe the yeare and lycenſing of Marriages without Banes aſking.

XXI.

Prophanation of the Lords day pleading for it, and enjoyning Miniſters to read a *Declaration*, ſet forth, as 'tis thought, by their procurement for tolerating of ſports upon that day, ſuſpending and depriving many godly Miniſters; for not reading the ſame onely out of Conſcience, it was againſt the Law of God ſo to doe, and no Law of the Land to enjoyne it.

XXII.

The preſſing of the ſtrict obſervati- of Saints Dayes, whereby great ſummes of Moneyes are drawne out of Mens purſes

purſes for working on them, a very high burthen on moſt people, who getting their living by their dayly imployments, muſt either omit them and be idle, or part with their money, whereby many poore families are undone, or brought behind hand, yea many *Church-Wardens* are ſued, or threatned to be ſued by their troubleſome Miniſters, as perjured perſons for not preſenting their Pariſhioners, who fayled in obſerving *Holy-dayes*.

XXIII.

The great increaſe and frequencie of whoredomes and Adulteries, occaſioned by the *Prelates* corrupt adminiſtration of Juſtice, in ſuch Caſes, who taking upon them the puniſhment of it, doe turn all into moneyes for the filling of their purſes, and leſt their Officers ſhould defraud them of their gaine, they have in their late Canon, in ſtead of remedying their vices, decreed that the *Commutation* of Pennance, ſhall not be without the Biſhops privity.

XXIV.

The generall abuſe of that great ordinance of Excommunication, which GOD hath left in his Church to bee uſed as the laſt and greateſt puniſhment the Church can inflict upon obſtinate and great Offendors, and that the Prelates and their Officers, who of right, have nothing to doe with

it,

it doe daily excommunicate men either for doing that which is lawfull, or for vaine idle and triviall matters, as working or opening a shop on a Holiday, for not appearing at every beck upon their summons, not paying a fee or the like, yea they have made it, as they doe all other things, a hooke or instrument wherewith to empty mens purses, and to advance their owne greatnesse, and so that sacred ordinance of God, by their perverting of it, becomes contemptible to all men, and seldome or never used against notorious offendors, who, for the most part, are their favorites.

XXV.

Yea further the pride and ambition of the *Prelates* being boundlesse, unwilling to be subject to either man or Lawes, they claime their Office and Jurisdiction to be *Jure divino*, exercise Ecclesiasticall authority in their owne names and Rights, and under their owne Seales, and take upon them Temporall dignities, places and offices in the Commonwealth, that they may sway both swords.

XXVI.

Whence followes the taking Commissions in their owne Courts & Consistories, and where else they sit in matters determinable of Right at Common Law, the putting of Ministers

niſters upon Pariſhes, without the Patrons and peoples conſent.

XXVII.

The impoſing of Oathes of various and triviall Articles yearly upon Church-wardens, and Side-men, which without perjury, unleſſe they fall at jarres continually with their Miniſters and Neighbours, and wholly neglect their owne calling.

XXVIII.

The exerciſing of the Oath *Ex Officio* and other proceedings by way of *Inquiſition* reaching even to mens thoughts, the apprehending, and detaining of men by *Purſivants*, the frequent ſuſpending and depriving of Miniſters, fining & impriſoning of all ſorts of people, breaking up of mens houſes and ſtudyes, taking away mens Bookes, Letters, and other writings, ſeizing upon their Eſtates, removing them from their callings, ſeparating betweene them and their wives againſt both their wills, the rejecting of prohibitions with threatnings and the doing of many other out-rages, to the utter infringing the Lawes of the Realme, and the Subjects liberties, and arraigning of them and their families, and of latter time, the Judges of the Land are ſo awed with the power and greatneſſe of the Prelates, and other wayes promoted, that neither prohibition, *Habeas Corpus* or any other lawfull remedy can be had or take place for the diſtreſſed Subjects in

most cases, onely *Papists, Jesuits, Priests*, and such others as propagate Popery or *Arminianisme* are countenanced, spared, & have much liberty, *and from hence followed amongst others these dangerous Consequences,*

I.

FIrst the generall hope and expectation of the *Romish* part, *that their superstitious Religion will ere long be fully planted in this Kingdome againe, and so they are encouraged to persist therin, and to practice the same openly in divers places, to the high dishonour of God, and contrary to the Lawes of the Realme.*

II.

Secondly, the discouragement and destruction of all good Subjects, of whom all Multitudes both *Clothiers, Marchants*, and others being deprived of their Ministers, and overburthened with these pressures, have departed the Kingdome to *Holland*, and other parts, and have drawne with them a great part of manufacture of *Cloth* and *Trading* out of the Land into other places, where they reside, whereby wooll, the great staple of the Kingdome, is become of small value and vends not, Trading is decayed, many poore people want worke, Sea-men lose imployment, and the whole Land much impoverished, to the great dishonour of this Kingdome, and blemishment to the government thereof.

III.

The preſent warres and Commotions happned betweene his Majeſty and his Subjects of *Scotland*, wherein his Majeſty and all his Kingdome are indangered, and ſuffer greatly, and are like to become a prey to the common Enemy, in caſe the wars goe on, which wee exceedingly feare, will not onely goe on, but alſo increaſe to an utter Ruine of all, unleſſe the Prelates with their dependancies be removed out of *England*, and alſo they and their practiſes, who, as wee, under your Honours favour, doe verily beleeve and conceive have occaſioned the Quarrell.

All which we humbly referre to the conſideration of this Honourable Aſſembly, deſiring the Lord of Heaven to direct you in the right way to redreſſe all theſe evills.

FINIS.

A DESCRIPTION

Of the Passage of

THOMAS late Earle of STRAFFORD, over the River of Styx, with the conference betwixt him, CHARON, and WILLIAM NOY.



Printed in the yeare 1641.



A Dialogue, &c.

Charon.

IN the name of *Rhedamont* what ayles me? I have tuggd, and tuggd above theſe two houres, yet can hardly ſteere one foot forward: either my dried nerves deceive my arme, or my vex'd Barke carries an unwonted burden. From whence com'ſt thou Paſſenger?

Straff. From England.

Char. From England, ha, I was counſaild to prepare my ſelfe, and to trim up my boat, I ſhould have work enough, they ſayd, ere be long from England, but truſt me thy burden alone outweighes many tranſported Armies, were all the expected numbers of thy weight, poor *Charon* well might ſweat.

Straff. I beare them all in one.

Char. How? beare them all in one, and thou ſhalt pay for them all in one, by the juſt ſoule of *Rhedamont* this was a fine plot indeed, ſure this was ſome notable fellow being alive, that hath a trick to couſen the divell being dead; What is thy name? (*Strafford* ſighes)

Char. Sigh not ſo deepe, take ſome of this Lethæan water into thy thinne hand, and ſoope it up, it will make thee forget thy ſorrowes.

Straff. My name is *Wentworth*, Straffords late Earle.

Char. Wentworth, O, ho! thou art hee who hath beene ſo long expected by *William Noy*, he hath beene any time theſe two moneths on the other ſide of the banke, expecting thy comming daily.

Straff. Knows *Charon Noy* ſo well.

Char. Know him, I, I warrant you, he is knowne here very well, he can no ſooner get out of the Lawyers company (as we have a boundance of your Lawyers here) but you ſhall have him ſomtimes with boyes at nine pinnes, ſomtimes he will be fudling with a Tinker, ſomtime he hath a crotchet to venture a fall with a wraſtler, though hee be ſure to get the fall himſelfe, he is for all companies; hee ſerv'd me ſuch a tricke the other day.

Straff. What was it *Charon?*

Char. Tell thee, and thou wilt go neare to ſhew ſuch me another tricke thy ſelfe before I part with thee, thou lookſt juſt of his complexion; marry he had begot a whimſey, what do you call it, a project, I a project, that out of the ſmall Incomes that I receive, which is but a halfe-penny a Ghoſt, I ſhould pay a penny out of every paſſenger I do tranſport, as a gratification, or rentage to great *Pluto*, but had hee come under the reach of this my Ebon Oare, I would have ſo ſpread his ſhade. Looke yonder where hee is.

Straff. *Charon* take there thy waftage hire.

Char. What but one halfe-penny, I thought he would have payd me for a thouſand at leaſt, this is juſt poore ferrimens fortune, when they have once landed their paſſengers they may look for their fare where they can get it. Well, goe thy waies for a heavy Ghoſt, neither *Pompey* the great, nor *Alexander* before him did make my boat to draw ſo deep, I doe not think but that hee hath devour'd three kingdomes, and beares all the excrement and garbidge of them along with him. *Exit. Charon.*

Straff. Either my diſcontinued eye or my remembrance much deceiveth me or your name is *Noy.*

Noy. My Lord, when laſt I ſaw you, you were but Sir *Thomas Wentworth*, ſince I have underſtood, the royall favours of his Majeſty meeting with your merits hath made you Earle of Straſford

Strafford. It was a dignity which your abilities and your vertù well may chalenge.

Straff. An undeserved grace, Sir, which his Majesty was pleased to conferre upon me, the eye of my Prince is like the eye of heaven, shines where he lists, and looked with as much influence and glory on me, his lowest shrub, as on the proudest Cedars.

Noy. It is most true, nothing can parallell his royall vertues but themselves, but (my Lord) pardon my curiosity, whose rudenesse would enquire what late newes doth our Climate vent?

Straff. The last newes is of my selfe.

Noy. It must needs be then a history that is full of honour.

Straff. It might have beene so Master *Noy*,
But as a desperate Merchant, when he may
Saile with successe to his desired port,
Doth rather choose a day of winde and darkenesse,
A day of tempest, when the angry sea,
Tilts her bold billowes 'gainst the baffeld clouds,
Deafes the fierce thunder with their lowder roare,
And puts the fire out from the lightning skies,
Too late repenting of his rash advise,
Findes himselfe fast lock'd within the armes of death,
So I when honours circled me and peace
Did woo'e my safety with a curteous smile,
I rather chose to seeke out wayes to danger,
T'untye three Realmes, and with a fatall trip
Ungrounde the foote of Justice, and the Lawes,
To waken warre, and from her brasen den,
To rouse my thunders from the Canons mouth,
And thus adventur'd whilst my Barke touch'd heaven,
Seas upon waves, and waves surmounting seas,
They danc'd me downe into a vast abysme,
Where I lay dockt in quicke sands to imbrace

A certaine ruine. Doe you remember the petition of Right Master *Noy*?

Noy. Yes very well, my Lord.

Straff. Oh, had I there continued I might, outlive all danger and secure my right, nor in the honours of my thriving name, had I need doubt my fate, or lose my fame, Strafford had livd, though your preventing fate, that did my doome and death anticipate, call'd for a curteous dropsie.

Noy. My Lord, I thanke God, I descended into the sleepe of death, though not a sound, yet a whole carcasse.

Straff. But I dismembred lost my spited head.

Noy. My Lord, me thinkes so vast a spirit as yours could do good service without a head.

Straff. What odde conceit rides on your fancy now?

Noy My Lord, I will tell you, and since example is the most legible character give you an instance, how many hundred yeares hath *Atlas* borne heaven upon his shoulders, yet I could never read of any head of his that was ever seene. I know my Lord you have undertaken taskes would have made proude *Atlas* stoope.

Straff. And some of yours are imputed unto me: had I any head in such and such Patents and Monopolies, master *Noy*, had I any plot at all in the Ship money, and in many more projects that I cou'd name which took their originall all from you.

Noy: Your Lordship may use what liberty of speech you please; but doe you thinke that my Lords grace of Canterbury is so pleasant above?

Straff. No, no, all the mirth is with you Netherlanders:
He like the Roman *Anthony*, when hee
Try'd his last Fortunes in sad *Actiums* fight,
And left the grappling Eagles and his honour,
To flye in's beauteous *Cleopatra's* Boat,
And quite asham'd that any one but shee
Should owne that Fame to conquer *Anthonie*:

His

His heart quite broken, and his head bow'd low,
Whiles eightſcore minutes were in numbring out,
Their meaſur'd ſands in the juſt glaſſe of time
Durſt not looke up towards heaven, nor tempt her eyes,
Her eyes to him a thouſand thouſand heavens,
More deare then thouſand conqueſts:
Juſt ſo his Grace, his ſadded head being layd
On both his hands, his elbowes on his knees,
Will ſilent leane two or three houres together;
And in that poſture (ſad) he now muſt leave her,
Stoopes to his Idoll, Greatneſſe.

Noy. Are there no more, my Lord, of your party?

Straff. Yes, I believe, many: but this preſent Parliament hath more eyes then *Argus*, more cleare then *Lynceus*, and as powerfull as the Sunne, and ſhould their numbers grow up like ſo many Hydra's, they can at once both obſerve them, and diſpell them.

Noy. My Lord, how thrives the Romiſh faction?

Straff. Troth I think but little, and I beleeve it is likely every day to grow leſſe and leſſe, the grave deportment of the Fryers, the ſanctimonious pretences of their Prieſts, prevaile but little, and worke in the people rather a ſuſpition then an imitation. It is thought beſides, that even from their Gownes and Cowles did ariſe the firſt grudgings and beginnings of the warre.

Noy. I underſtood indeed that ſome Prieſts were ſeverely looked after: that newes I heard from *Mercury*.

Straff. Now you talke of *Mercury*, there is a pretious generation of *Mercury's* above.

Noy. Of *Mercury's*? they are a people never before heard of, a Sect which no age ever underſtood. I beſeech your honour to inſtruct me who and what they are.

Straff. Why, there are men *Mercury's*, and women *Mercury's*, and boy *Mercury's*; *Mercury's* of all ſexes, ſorts and ſizes;

and

and these are they that carry up and downe their Pasquils, and vent them unto shops.

Noy. How is that taken?

Straff. I know not, but their takings I beleeve are good enough. But had they carried abroad such ware a yeare agoe, these *Mercury's* had need in earnest to put wings unto their feet to make more haste away.

Noy. They may doe well to read *Lucian*, he will teach their Pamphlets wit and innocence.

Straff. The Divell he will: excuse me, Mr. *Noy*, not too much innocence I beseech you; but let them write even what they will, the dead bite not, and if they bite not the dead I care not.

Noy. Will your honour vouchsafe to draw unto our quarters, it will make good sport for your Lordship to observe what devout cringes on their first comming the Attorney's and the Scriveners make to their little God Sir E. C. how with both hands lifted up, as he passeth by them, they will mumble their Pater nosters to him.

Straff. Pish, I neither need such company, nor desire it.

Noy. In what place then will your honour chuse to make your residence?

Straff. In any place, so that I might have that which I come for, Rest.

FINIS.

H

P



Academics 22

TO THE HIGH AND HONOURABLE COURT OF PARLIAMENT,

The humble

PETITION OF THE UNIVERSITY OF OXFORD,

In behalfe of

EPISCOPACY AND CATHEDRALS.

Printed in the yeare, 1641.

The humble

PETITION

Of the

UNIVERSITY

OF

OXFORD,

In behalfe of

THEIR PRIVILEDGES

AND

LIBERTIES.

Printed in the yeare, 1642.

TO THE HIGH
AND
HONOURABLE
COURT
OF
PARLIAMENT,

The humble Petition of the Universitty
of OXFORD

SHEWETH,

THAT whereas the *Universitie* hath bin informed of severall Petitions concerning the present Government of this Church, & maintenance of the Clergie, which have of late been exhibited to this

Honourable Aſſembly; Wee could not but think our Selves bound in duty to God, and this whole Nation, in charity to our Selves and Succeſſors, who have and are like to have more then ordinary intereſt in any reſolution that ſhall bee taken concerning Church-affaires, in all humility, to deſire the continuance of that forme of Government, which is now eſtabliſhed here, and hath bin preſerved in ſome of the Eaſterne and Weſterne Churches, in a continued Succeſſion of *Biſhops*, downe from the very Apoſtles to this preſent time; the like whereof cannot be affirmed of any other forme of Government in any Church. Upon which conſideration, and ſuch other motives as have beene already repreſented to this Honourable Parliament from other Perſons & places (with whom We concurre) in behalfe of *Epiſcopacy*, Wee earneſtly deſire, that you would protect that ancient and *Apoſtolicall Order* from ruine or diminution.

And become farther Suiters for the continuance

nuance of thoſe pious Foundations of *Cathedrall Churches*, with their Lands and Revenues,

As dedicate to the ſervice and honour of God, ſoone after the plantation of Chriſtianity in the Engliſh Nation:

As thought fit and uſefull to be preſerved for that end, when the Nurſeries of ſuperſtition were demoliſhed, and ſo continued in the laſt and beſt times ſince the bleſſed Reformation, under *King Edw. 6. Q. Elizab. & K. James*, Princes renowned through the world for their piety and wiſdome:

As approved and confirmed by the Lawes of this Land, ancient and moderne:

As the principall outward motive and encouragement of all Students, eſpecially in Divinity, and the fitteſt reward of ſome deep and eminent Schollars:

As producing or nouriſhing in all Ages many godly and Learned men, who have moſt ſtrongly aſſerted the truth of that Religion Wee profeſſe, againſt the many fierce oppoſitions of our Adverſaries of *Rome*:

As affording a competent portion in an ingenuous way to many younger Brothers of good Parentage, who devote themſelves to the Miniſtery of the Goſpell:

As the onely meanes of ſubſiſtence to a multitude of Officers and other Miniſters, who with their Families depend upon them and are wholly maintained by them:

As the main Authors or upholders of diverſe Schooles, Hoſpitalls, high-waies, bridges, and other publique and pious works:

As ſpeciall cauſes of much profit and advantage to thoſe Cities where they are ſcituate, not only by relieving their poore & keeping convenient hoſpitality, but by occaſioning a frequent reſort of Strangers from other parts, to the great benefit of all Tradeſmen, and moſt Inhabitants in thoſe places:

As the goodly Monuments of our Predeceſſors Piety, and preſent Honour of this Kingdome in the eye of forreigne Nations:

As the chiefe ſupport of many thouſand Families of the Laity, who enjoy faire eſtates

from

from them in a free way:

As yeelding a conſtant and ample revenue to the Crowne:

And as by which many of the learned *Profeſſours* in our *Univerſity* are maintained.

The ſubverſion or alienation whereof muſt (as we conceive) not only be attended with ſuch conſequences as will redound to the ſcandal of many well affected to our Religion, but open the mouthes of our Adverſaries, and of Poſterity againſt us; and is likely in time to draw after it harder conditions upon a conſiderable part of the Laity, an univerſall cheapneſſe and contempt upon the Clergie, a lamentable drooping and defection of induſtry and knowledge in the *Univerſities*; which is eaſie to foreſee, but wil be hard to remedy.

May it therefore pleaſe this Honourable Aſſembly, *upon theſe and ſuch other Conſiderations as your great Wiſedomes ſhall ſuggeſt, to take*

take such pious care for the continuance of these Religious Houses, *and their Revenews, according to the best intentions of their* Founders, *as may bee to the most furtherance of Gods glory and service, the Honour of this Church and Nation, the advancement of* Religion *and* Learning, *the encouragement of the modest hopes and honest endeavours of many hundred* Students *in the* Universities

Who doe and shall ever pray &c.

Dat XXIV. *Apr. An. Dom.* M. DC. XLI. è Domo Convocationis, in celebri Conventu Doctorum ac Magistrorum, omnibus & singulis assentientibus.



23

A CONSIDERATION AND A RESOLVTION.

FIRST,

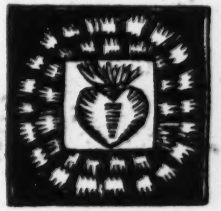
Concerning the right of the Laity in Nationall Councels.

SECONDLY,

Concerning the power of Biſhops in affaires ſecular.

Prepared for the Honourable Houſe of PARLIAMENT.

By Sr. E. D. Kt. and Baronet.



LONDON,
Printed for *F. Eglesfeild.* 1641.

A CONSIDERATION VPON THE LATE *CANONS.*

THat the late Canons are invalidous, it will eaſily appeare, and that they are ſo originally in the foundation, or rather in the founders of them, I will aſſume upon my ſelfe to demonſtrate, having firſt intimated my ſence by way of preparative.

The Pope (as they ſay) hath a triple Crowne, anſwerable thereunto, and to ſupport that, hee pretends to have a threefold Law. The firſt is, *jus divinum*, *Epiſcopacie by divine right*; and this hee would have you thinke to be the Coronet next his head, that which doth circle and ſecure his power. Our Biſhops have (in an unlucky time)

entred their plea and pretended title to this Crowne, *Epiſcopacy by divine right.*

The ſecond is *Ius humanum, Conſtantin's* donation, the gift of indulgent Princes; Temporal power. This Law belongs to his ſecond, or his middle Crowne; already alſo pleaded for by our Prelates in print.

Theſe two Crownes being obtained, he (the Pope) doth frame and make his third Crowne himſelfe, and ſetts that upmoſt, upon the toppe —— This Crowne alſo hath its Law, and that is *Ius Canonicum*, the Canon law, of more uſe unto his Popeſhip then both the other —— Iuſt ſo our Prelates from the pretended divinity of their Epiſcopacy, and from the temporall power granted by our Princes they would now obtrude a new *Canon-Law* upon us.

They have charged their *Canons* at us to the full, and never fearing that ever they would recoyle backe into a Parliament they have rammed a prodigious ungodly oath into them.

The illegality and invalidity of theſe Canons (as I conceive) is eaſily diſcoverable by one ſhort queſtion, *viz.* what doe you call the meeting wherein they were made? give it a name to know it by: who can frame his argument aright unleſſe hee can firſt tell againſt what hee is to argue? would you confute the *Convocation?* they were

were a *holy Synod?* would you argue againſt the *Synod?* why they were *Commiſſioners*, would you diſpute the *Commiſsion?* they will mingle all powers together, and anſwer that they were ſome fourth thing, that we neither know nor imagine.

Quo teneam nodo mutantem Protea? unleſſe they will unriddle thēſelves, & owne what they were, we may proſecute, but hardly with concludent arguments. Yet I venture.

I have conferred with ſome of the founders of theſe new Canons, but I profeſſe clearely, that I could never yet meete with any one of that aſſembly, who could (in behalfe of their meeting) well anſwer me the firſt queſtion in the Catechiſme, what is your name? Alas, they are parted before they know what they were when they were together.

The ſumme of the ſeverall anſwers, that I have received, doth amount to this. They were a *Convocationall — Synodicall — aſſembly of Commiſsioners*, indeede a threefold *Chimæra*, a monſter to our Lawes, a *Cerberus* to our Religion.

A ſtrange *Commiſsion* wherein no one Commiſſioners name is to bee found. A ſtrange Convocation that lived when the Parliament was dead: A ſtrange *holy Synod* where one part never ſaw, never confirred with the other. —— But indeede

what uſe or need of conference, if that bee true of theſe Canons, which I reade of the former ones, *Notum eſt Canones formari Lambethæ, priuſquàm in Synodo ventilentur?*

Thus farre preparatory. I proceede to my argument, whereby to manifeſt the invalidity of theſe Canons, not borrowing but avoiding what have formerly beene inſtanced by others.

I will neither inveigh upon them as unnamed *Commiſsioners*, nor infirme them as the worke of a dead *Convocation*; But will take them in the capacity of their owne affected title of a *Synod*. Such they bragged themſelves to bee whileſt they ſate: Such they ſtile themſelves in the Title-page of theſe (never to be Canonized) Canons —— The words are —— *Canons treated upon in Convocation —— agreed upon in Synod.*

Thus treating in one capacity and agreeing in another: is a new mould to caſt Canons in never uſed before. Canons bredde, in a Convocation, borne in a Synod. Thus although wee finde not one good father, here are yet two mothers to one illfavored child; never knowne before, nor imagined but of *Bacchus*, whom the Poet calls among other attributes —— *Solúmque bimatrem.*

I proceede, if their meeting be a Synod, eithe-

eyther it is so by *Donation*, by *Election*, or onely by *Vsurpation*.

Donation from the King, is this title and authority, indulged to them by his Majestie: Looke through all his highnesse Letters Patents, and they are not once saluted with the ambitious title of a *Synod*. Yet in the Canons they have assumed it seventeen times, it is their owne pride, their owne presumption.

The King hath not done it, (pardon me) no Prince ever did it or can doe it; no power Regall, Imperiall, or Papall did ever attempt it, to ordaine that *William*, & *Richard*, *Mathew* and *Iohn*, &c. and I know not who more, being met and assembled upon other summons shall by a *Commission* be on a sudden translated from what they were, into an unthought-of *nationall Synod*, without voyce or choyse of any man to bee concerned: this never was done, this never can be well done.

As for due election for such meetings, this indeede is or ought to bee of the true *esse* to a Legitimate *Synod*. But due election made up by voyces is so much a stranger to this *Synod*, that their fatherhoods will confesse that they were never trusted to this *Synod*, as a *Synod* by any, either of the Clergy or of the Laity.

Concerning the choise of a few of them, and

and but a few (about 50. as I gueſſe) choſen to the Convocation houſe, that will never render them a lawfull Synod, untill they can prove *metamorphoſis* and *Tranſubſtantiation.* —— For the votes of all their chuſers upon expiration of the Convocation houſe returned backe home to every mans boſome from whence they breathed. So that if you will en-live the ſame men to bee now *Synodall*, who were before but Convocationall, you muſt renew the old *Pythagorean Tranſmigration*, for they want the breath and life of an *election.* A new one you have not, and the old one is not to be had but by μετεμψύχωσις.

Beſides I do affirme & ſhall approve, that the electors to a *Convocation* and to a *Synod* are not all one. The Clergie only doe, and of right onely ought to chuſe unto the Convocation houſe. The reaſon; we of the Laity (ſo they will call us) have our houſes of Commons where our Truſtees by vertue of our voyces doe ſit at the ſame time. But in the choice unto a *Synod*, wee who muſt be bound by the determinations of the *Synod*, ought alſo to be intereſſed in the parties determining. This is cleare enough in reaſon, and will bee better cleared preſently.

Of *Synods* I finde five ſeverall ſorts, firſt a generall or univerſall Synod; ſecondly, Patri-

Patriarchichall, Thirdly National, fourthly Provinciall, fiftly a Dioceſan Synod. I paſſe by the two firſt and laſt, as not pertinent to this time and affaire. Concerning Provinciall and Nationall Synods a word or two; if I knew which to call their late meeting. They runne on in riddles: and I want *Oedipus* at every turne.

Theſe *Canons*, were they forged in one Synod *Nationall*, or in two *Proncialls?*—were they two Provinciall Synods? how then come their Actes and Canons to bee imbodyed together? how comes it to paſſe that all the Canons ſpeake in the ſingular number? The *Synod*; *The holy Synod*; *The Sacred Synod*. Sacred will now be hardly granted, unleſſe as the Poet doth,—*Auri ſacra fames.*

Was it then but one? was it a *Nationall Synod?* why the Provinces (wee all know) never did convene, they never met together. Looke on the repreſentative body of the Commons of this whole Land: every one within the ſame walles hearing every ones argument, and thereupon mending, altering, and (as occaſion is) correcting his own judgement, & afterwards (ἐμπεδόμαχοι) joyning in unanimous conſent. And if the able members of the North beyond *Trent* were divided frõ the reſt, there would be quickly found a want of their worth and weight,

nor could their ſitting at the ſame time at *Yorke*, make the reſt a houſe of Commons here, for the whole Kingdome muſt be repreſented entire.

But as we have done the Title *Synod*, ſo let us give them the attribute Nationall, a *Nationall Synod*, and yet ſee how inconſiſtant and invalidous they are!

The very *eſſe* of every Synod doth ſubſiſt in a double foundation. *Fundamentum materiale* and *fundamentum formale*.——— The due materialls of a *Synod* are the inteteriour qualities and indowments of the perſons whereof the *Synod* conſiſteth, not their externall dignityes and promotions. And therefore every man thus qualified is as capable to bee of the *Synod*, as any *Deane* or *Archdeacon* of them all.

The *fundamentum formale*, is *Delegatio ab eccleſia & debita electio*. A due choyce to be made by all that are or ſhall bee concerned in the determinations of the *Synod*: and this truſt of choyce may fall upon another man, as well and as ſoone as upon *Deane* or *Archdeacon*.

I will not quarell the want of able parts in any the members of that late doubtfull dangerous meeting: I grant them the materialls of a true *Synod*, but will inſiſt onely upon the ſecond, want of forme, want of due election: which if they want the

moſt virtuall and moſt obliging tye, and the moſt binding part is wanting.

That they had no ſuch election, we need not goe forth to prove; No one man in the Kingdome can ſay that he gave a voice to the election of any one *Deane* or *Arch-deacon* to ſit for him in that *Synod*, nor were the Clarkes choſen by all who were to be bound. So then there remaineth only to bee proved this. That ſuch election of perſons, by all perſons to be concerned in the Decrees, and Canons, is neceſſary to the conſtituting of a lawful Synod; which is all one as to ſay, that the elections to a *Synod* ought to by, both be the Clergy and the Laity.

I will trouble you but with one reaſon, and a very few inſtances, all briefely.

The Acts and Canons of every Lawfull Nationall Councell or Synod, ought to binde the whole Nation both Laity and Clergie: But this cannot bee reaſonable and juſt, if the Laity bee excluded both from conſultation and from choyce of conſulters. The reaſon is plaine. It is ground in nature, and ſo confeſſed upon this very caſe by Dr. *Feild*, who hath it out of *Occom* ——————— *quod omnes tangit ab omnibus tractari debet.* And this is ſo cleare a maxime, that in this very ſence alſo; for the Laity to be preſent at Coun-

cells this very *Aphoriſme* is uſed by the Pope in his own gloſſe upon the Canoniſt [a] *Gratian. Quod omnes tangit ab omnibus tractari debet.* Surely our Clergie are much too high, if herein they would outgoe the very Canons of the Papall Synods, and conclude that which ſhall binde all, where all are not admitted to treate; neither by themſelves nor by proxy.

Now the benefit of this Law of nature and of Reaſon (as Dr. *Field* calleth it) we clayme. The preſent *Canons* doe concerne us. I may be a Church-warden, my ſonne may bee a Maſter of Art; then muſt I preſent upon their yet unborne articles, and he muſt ſweare their oath of Covenant—well, they were never truſted by us unto a *Synod*, and therefore ought not to tye us up un-heard, it is againſt *nature* and *reaſon*.

To ſecond this Argument by inſtance in proofe of practice, I ſhall produce a few, and but a few of many examples and authorities: the originalls I cannot now Command, but muſt bee content to name a few extracts, which by way of tranſcript doe walke along with my *vademecum*.

The point that I would eſtabliſh is this, that in *Synods* and Councells where Lay men are concerned in the Decrees, there the Laity ought to be preſent to conſult

if

if not alſo to decide the concluſions. I will but point, I will not enlarge to the vouching every place *verbatim*; Dr. *Feild*, Dr. *Fulke*, *Goulartius*, are cleare and poſitive in this point.

Our Statutes for correcting & gathering together the former *Canons* into a new body, doe clearely evidence this unto us; in all which there is an equall proportion mixed, ſixteene of the Clergie and as many of the Laity.

The Author of the hiſtory of *Trent* is frequent in this point, adding this for a reaſon, that in a *generall Councell*, the univerſall Church cannot bee repreſented if the Laity be excluded. So by the rule *a paribus*: The reaſon holdeth the ſame, a *Nationall Councell* cannot repreſent a Nation if but one degree of men, men of one quality and capacity be onely preſent, and the reſt altogether excluded.

Gratian, the Canoniſt doth allow the Laity to bee preſent, eſpecially in ſuch Councells as doe treate of faith, and for proofe doth vouch Pope *Nicolas*.

I will omit many proofs of many Emperours being perſonally preſent and preſident in many Councells, by themſelves and ſometimes by their vicegerents, as *Marcellinus*, *Candidianus*, *Martianus*, &c. yet even this is argumentative for us, and a

preſervative of our right, for the Laity to be preſent.

The Greeke hiſtorians are ſo plentifull that I will but name them.

Theodoret. ——— ——— *l.* 5. *c.* 9.
Euſebius de vita Conſtantin. - *l.*3.*c.*9 & 10
Sozomen. ——— ——— *l.* 1.*c.*16.& 17.
Niceph. Calliſtus. ——— *l.* 8 *c.* 15.
Socrates. ——— ——— *l.* 1.*c.*5. & *l* 6.*c.*2.

Among the Latine fathers *Cyprian* is very plentifull.

As for Councells, looke,

Nice. 1. vouched by *Euſebius de vita Conſtantini* — 4 *conc. Carthag.* cited by *Gratian.* —— The Councell of *Eliberis* in Spaine. Councell of *Conſtantinople* in *Theodoret.* — Councell of *Conſtance*; And the ſecond of *Nice.* — where it is ſaid of that imperiall Lady the famous *Pulcheria Auguſta*, that *ipſa per ſemet ipſam in ſancta quarta Synodo ſedit*: which fourth Synod was with *Martianus* the Emperour.

To theſe I adde the very *Ordo celebrandi concilia* written by *Iſidor*, and like unto the *Modus tenendi Parliamentum.*

Thus much for humane teſtimonie, I have done with my haſty notes, onely I adde this, and I beſeech you to intend it.

Whileſt we of the Laity had our pow-

er

er and voices to chuſe our owne Miniſters, and our owne Biſhops, (which was our ancient right, conſtantly allowed & practiſed in the beſt Primitive times, whereof the proofes are yet evident enough) ſo long (I ſay) we might truſt them in a *Synod*, whom wee firſt had truſted to direct and guide our ſoules in all the miniſteriall function. — But to conclude us up now and ſhut us out contrary to the Law of *Nature* and *Reaſon*, contrary to ancient uſages: not to admit us to determination, nay to exclude us from conſultation, and after all to take from us all aſſent both in choyſe and in refuſall of Paſtors to be ſet over us, and yet to binde us by decres ſo made, may prove (I feare) no leſſe then ſoule-tyranny. I doe not preſſe the deſerved right of our choyſe of Paſtors: but one thing more, lend me patience to adde as ſupreme *Coronis* to all that I have ſaid for right of Laity in *Synods*.

Looke I beſeech you in the firſt *Synod* that ever was held in the Chriſtian Church and that for ſo great and ſingular a cauſe as never was occaſion for the like in the world before or ſince: you have it in the firſt of the *Acts* of the holy Apoſtles, and it is for the choice of a new Apoſtle. There were in this *Synod* and of this *Synod*, the eleven Apoſtles, *Acts* 1. 13. *with the bre-*

thren

of the Lord, verſe 14. There were *the Diſciples*, there was *Turba* ὄχλος a multitude, of *about a* 120 *names, ver.* 15. Saint *Peter* tells them that out of that number *one muſt bee ordained to be a witneſſe of the reſurrection* of our Saviour; thereupon what doth the multitude of Diſciples there preſent. ἔστησαν *verſe* 23. *they place or ſet two before the Apoſtles*: And the ſame men *viz.* all the Diſciples *verſe* 26. ἔδωκαν κλήρους αὐτῶν *they give forth their lots*, and thereupon, the lot falling upon *Matthias*, he *was numbred* (ſaith our Tranſlation) *with the eleven Apoſtles*; but the Originall is more συγκατεψηφίσθη *communibus calculis annumeratus eſt*, he was by common aſſent or by common voyces reckoned with the eleven. Now who were theſe common voyces, who were theſe 120 men? Evangeliſts, Biſhops, Deacons, and Presbyters or Elders, as yet there was not one in all the world, the Apoſtles were but eleven, perhaps not numbred in this 120. The Diſciples if you will ſay, that they were there and were Clergy men, yet they were but 70. So that here is no evaſion: the Laity were preſent, and not paſſive only, they were active in this ſo originall, ſo weighty a *Synod*.

My ſecond inſtance in this kinde, is out of the ſecond Councell that ever wee read was held, and this is *Acts* 6. where the Apoſtles

poſtles call a Councell for the choyſe of 7 deacons. Then the twelve *called the multitude of the Diſciples to them*, *ver.* 2. τὸ πλῆθος τῶν μαθητῶν. They being aſſembled doe not ſay, we have decreed, we have ordered and ordayned, and injoyned, but their language is *verſe* 3. ἐπισκέψασθε ἀδελφοὶ, *brethren looke ye out*, the word is the ſame as ἐπίσκοπος both from ἐπισκοπεῖν to overſee, doe you overſee among you, ſeven men of honeſt report. And *the ſaying* (as it is *verſe* 5.) *pleaſed* ἤρεσεν τοῦτο τῷ πλήθει, *the whole multitude*, there is a conſent of theirs, more plaine in ἐξελέξαντο they *the multitude choſe ſeaven, Stephen and Philip, &c.* οὓς ἔστησαν ἐνώπιον τῶν Ἀποστόλων whom they (ſtill the *multitude* τὸ πλῆθος) *verſe* 6. did ſet or place before the Apoſtles.

The third and the laſt ſhall be the πανπλήθει the great and generall Councell held by the *Apoſtles* upon the diſſention of the Church in point of Circumciſion (and that is *Acts* 15.) there you ſhall againe finde preſent, πᾶν τὸ πλῆθος *verſe* 12. *All the multitude*: but you will ſay and object that the next word is ἐσίγησεν *the multitude kept ſilence*. True, *ergo* what? Therefore they ſpeake not at all in this Councell? nothing leſſe. But *ergo* they had ſpoken before: for it is plaine by the word. *Then all the multitude kept ſilence*. If they had nothing there to doe but to be alwaies ſilent, this particle of time, *Then* might well have beene ſpared.

This may perhaps be objected and therefore ought to bee prevented, for the further clearing whereof, obſerve (I pray) the next verſe, *v.* 13. where in like manner, it is ſaid of *Paul* and *Barnabas* μετὰ δὲ τὸ σιγῆσαι αὐτούς· *And after they held their peace, ergo* they had ſpoken. And therefore the Fryer who collected together a body of Councells (*Peter Crabbe the German*) doth even from this place inferre a conſent of the people ſaying, *Tacuit omnis multitudo Conſentiens Petro.*

But if you would have this more clearely evidenced beyond all exceptions, I pray take notice of the reſolution of this Synod, *verſe* 22. *Then pleaſed it the Apoſtles and Elders with the whole Church.* With the whole Church, what is that? The bleſſed Apoſtles and their fellow labourers did not engroſſe, and (as our Church men affect to doe) uſurpe and monopolize the word Church, as proper onely to Churchmen,—— No you ſhall finde it even in the *Epigraphe* of the Canons and Decrees of this true, holy, and ſacred *Synod*, that the deſpiſed Laity are in theſe Canons conjoyned with the bleſſed Apoſtles although Pope and Patriarch, Primate and Metropolitan, Archbiſhop and Biſhops, yea even downe to Deane and Archdeacon: (I have heard it) doe diſpiſe the thought of admitmitting the Laity. I do not ſay to deciſion, but

but even to Conſultation, nay to the very choyce of conſulters in Religion: nay lower even ſo much as to have a negative power, when a man of inabilitie, and of ill life is obtruded upon them; I proceed, for I would not *orare* but *probare*, looke *verſe* 23. They that were preſent had voyce, They who voiced the *Canons*, joyned in the decree, and ſending the decree unto *Antioch*. The words are thus, *The Apoſtles and Elders, and Brethren ſend greeting to the Brethren which are in Antioch, &c.* Here the *Brethren* at *Hieruſalem* are (with the *Apoſtles* and the *Elders*) actors in and authors of the *Canons* in this Councell agreed. There is no evaſion, no cluſion, to be had, unleſſe you can prove that all the *Brethren* in *Antioch* to whom theſe *Brethren* in *Hieruſalem* did write, were onely Clergie men.

Which if you ſhould affirme, our Clergy will hardly bee pleaſed with you, for they muſt then be of the *multitude* (not a ſpeciall lot) for *Barnabas* and *Paul* did deliver this Epiſtle (being the decree of this Synod) to *the multitude* τὸ πλῆθος as it is found in the 30 *verſe*. *And when they had gathered the multitude together they delivered the Epiſtle.*

Thus much in way of purſuit for this one argument, that no Canons can binde the Laity where we have no voyce of our

owne, nor choyce of the Clergie perſons who doe found them, nor aſſent in the ſuſception of them after they are framed. *Quod omnes tangit ab omnibus tractari debet.*

It remaines as a wiſh that every member of that meeting, who voted theſe exorbitant Canons, ſhould come ſeverally to the barre of the Parliament houſe with a Canon booke in his hand, and there unleſſe he can anſwer his *Catechiſme* (as I call'd it) and ſhew what is the name of their meeting, and (unleſſe hee can manifeſt that the Laity are no part of the Church) *conceptis verbis* in ſuch expreſſe termes as that hovſe ſhould thinke fit, to abjure his owne ill-begotten iſſue, or elſe be Commanded to give fire to his owne Canons.

FINIS.

BRITISH MUSEUM

HOSEA 8.4.

Εαυτοῖς ἐβασίλευσαν, καὶ ὲ δι' ἐμοῦ. ἦρξαν, καὶ ὐκ ἐγνώρισαν μοι.

They have reigned to themſelves, and not by me: they have beene princes, and I knew it not.

THAT BB. OVGHT NOT TO HOLD *SECVLAR POWER.*

OVR Lord and Saviour (bleſſed for ever) being indeede a King, *Pilate* (his Judge) ſeemeth to ſtart and bee in feare at that great title: Although our Saviour had told him (*John* 18.36.) ſaying, *My Kingdome is not of this world: Pilate* (ſtill in feare) ſought to releaſe him (*John* 19.12.) but more in feare of *Cæſar* (the King at that time of this world) he adjudged the *Lord of life to death*, yet honorably writeth his Title (*Mat.* 27.37.) *This is Ieſus the King of the Jewes.* This title he then was crowned withall, when life and death divided his ſoule and body aſunder; that in a manner it may bee ſaid, hee never was King indeede

deede, untill he was out of this world.

If he who was our *Lord and Maſter* (*Ioh.* 13. 13.) had not this worlds royalty, whence commeth that the Pope is Crowned? and his Cardinall's in purple? whence have our Biſhops their Lordſhips? and as themſelves call it (Biſhop *Hall* in his Epiſcopacy, &c. part § 2. *p.* 106.) *jura regalia*) their royalty and rites of Baronage?

It may prove a diſquiſition deepe and dangerous, yet I deſire (without envy to their pompe or perſons) to wade ſo farre as may ſatisfie a minde that loves Truth, and deſires to be led by it: and this with all poſſible brevity. There hath beene a happie and bleſſed reformation of our Church, God ſend a better, and a more ſevere reformation of our Churchmen, or elſe our Church is now in danger to be deformed againe.

The ſtate of this inquirie may bee this, *viz.* whether the Miniſters of Chriſts Kingdome may receive worldly titles, and execute worldly offices and powers? or more generally thus: Whether a Clergy man may *ſemel & ſimul*, be both a Clergy man and a Layman, in power, office and authotity over other men in both kinds?

Goe we to the fountaine head (*Luke* 22. 24) *There was a ſtrife among them* (the Apoſtles) *which of them ſhould bee accompted the greateſt*;

greateſt; which of the twelve ſoever beganne this emulation of power. Certaine it is that the two ſoones of *Zebedee*, *James* and *John* with their mother firſt preſumed (*Mat.* 20.20.) to come and aske the higheſt places of honour (next to the very throne) in the Kingdome of *Chriſt*; which Kingdome was conceited by them ſhortly after to be raiſed in the ſplendour of this world: This is genuinely gathered from this very ſtory, generally confeſſed, & clearely confirmed in the hiſtorie of the Acts, &c. where the Apoſtles doe aske our Saviour, even after his reſurrection ſaying (*Acts* 1.6.) *Lord wilt thou at this time reſtore againe the Kingdome to Iſrael.* Therefore to theſe two brethren and their mother, ſo much miſtaken in the nature of his Kingdome he maketh anſwer (*Mat.* 20.22) *yee know not what you aske.* He preſently ſheweth the entertainement of his Kingdome, A *cup to drinke of*, that many were like to pray *might paſſe from them*; but they anſwer they *are able to drinke thereof.* This their anſwer as it proved true in all the twelve Apoſtles, ſo by the providence of God, one of theſe two brothers (*Acts* 12.2.) *James*, was the firſt of all the reſt, who drunke the cup of Martyrdome, and as ſome thinke *John* was the laſt of the Apoſtles.

Equalls looke awry on the ambition of their fellowes. Theſe two were vaine in

their high request, and the other ten murmured at their presumption (*Math.* 20.24.) *They were moved with indignation* saith Saint *Matthew*: (*Mar.* 10.41.) *They began to be much displeased*, saith Saint *Marke*. But by this happie error of these two Apostles, our Saviour takes occasion to instruct them, and the other ten, and in them all other Ministers belonging unto him, how farre different the pastorall care of his Church, is from the power which governeth in commonwealthes.

Hereupon the sonne of God calleth unto him all the twelve Apostles, saying, (*Mat.* 20.25.) *ye know that the Princes of the Gentiles exercise dominion, &c.* (*Mar.* 10.24.) *ye know that they which are accompted to rule over the Gentiles, exercise Lordships, &c.* (*Luke* 22.25.) *The Kings of the Gentiles exercise Lordships, &c.* וְאַתֶּם לֹא כֵן. *But it shall not be so among you.* This is a statute not to be repealed. This is spoken *authoritie & definitive*, it is the determinate Law of a just authority. A Canon ordained and irrevocably fixed by the *wisedome of God*. Confirmed by an example above all argument (*Mat.* 20.28. *Mar.* 10.45.) For the *sonne of man came not to be ministred unto, but to Minister*. (*Luke* 22, 22.) *I am among you as he that serveth*. And before this hee had taught them, (*Mat.* 10.24.) That the *Disciple is not above his Master*. (*Ioh.* 13.15. 16.)

I have given you an example, that you ſhall doe as I have done to you, verily, verily, the ſervant is not greater then the Lord.

This miniſtry being thus performed in humility, and without worldly titles. The Miniſters ſhall be then exalted. Our bleſſed Saviour in the expreſſe words following ſaith unto them (*Luke* 22. 29.) *I appoint unto you a Kingdome* (but addeth) *as my Father hath appointed me.* Now his owne Kingdome is ſpirituall, or as himſelfe ſaid unto *Pilate, not of this world.* Let them then renounce temporall, and they ſhall have ſpirituall honour. But ſome of the Clergy would (it ſeemes) confound both Kingdomes, being ambitious to inherit *Glory* in the Kingdom of *Grace*. I feare our Biſhops doe not know how ſublime a vertue Chriſtian humility is? how full of Honour.

Every [illegible] muſt bee [illegible], *let the greateſt be* (*Luke* 22. 26.) *as the youngeſt*, that is the way to be a right Elder, he muſt be [illegible] *Luke* 22. 27. as he that ſerveth that is the way to be *miniſtred unto*. He muſt be [illegible] (*Matthew* 20. 27. *Marke* 10. 44.) a ſervant, that he may be [illegible] the prime or chiefe. He muſt be [illegible] (*Matt.* 20. 25.) a Miniſter that he may bee [illegible] a great one. Theſe antitheſes our Saviour hath placed in the text upon the former occaſion.

From hence, may well bee arguded as a Corollary, to theſe undoubted premiſſes,

that no Miniſter of the Goſpel can lawfully aſſume, hold, or exerciſe that power which by the Lord of the Goſpel is inhibited to his Miniſters. But our Saviour *Jeſus Chriſt* (Lord and only head of his Church) hath inhibited all temporall Lordſhip, Magiſtracy & Dominion unto his ſervants. Therefore no Miniſter of this Goſpel may hold or exerciſe temporall Lordſhips or dominion.

These words: οὐχ οὕτως &c. *It ſhall not bee ſo among you*, doe ſo ſtraighten the Biſhops miters, that they ſit uneaſie on their heads: to ſoften & as it were to line them for their eaſe: the Biſhops that are and would bee both Papall and Proteſtant do quilt a gentler ſence into theſe words then can beare analogy with the Text. They ſearch the originall and pretend to finde another ſence in our Saviours ſentence.

This Text (ſay they) forbids not unto Clergy men, the uſe and exerciſe of worldly titles, power, offices, dignities, Commands, dominion, Lordſhips, &c. but the abuſe of them: domineering and tyrannizing with them. This they pretend to make firme out of the greeke word κατακυριευουσιν; which they would have ſo taken in the worſt ſence of exorbitant power, even for Tyrannizing. So then, they would teach us, that, Lord it they may, & Lord it they may not: Lord it they may with all Pompe, ſtate, power; Lord it they may not, with pride,

pride, vanity, & oppreſſion. But I ſhall eaſily prove this interpretation to be inconſiſtent with the ſcope & analogy of the Context.

Will they frame their argument from the verbe κυριεύειν to be a Lord, or to rule? or frō the prepoſition κατὰ, added and united thereunto? neither will ſerve. And if the pompe of our Prelates cannot avoyd the power of this text, they are downe for ever. Let me therefore ſcan it to the full.

Firſt κυριεύειν to be a Lord, or to have rule or Lordſhip, is never properly taken in that ill ſence which they would heere create, as having unjuſt, or oppreſſive power. It is derived from the uſuall and moſt frequent title of our Lord and Saviour, whom the holy Scripture ſo often ſaluteth κύριον Lord. Heere is no ſhaddow for Tyranny.

The true ſence of κύριος is *authoritatem habens* one that hath authority: beeing derived from κῦρος authority which is knowne to bee approved and ordeyned by God himſelfe from whom all lawfull authority is derived. Marke how well this word is ſenced through all Authours: *Demoſthenes* calleth the heads and cheife of the Citty τοὺς κύριους τῆς πόλεως. A law in force and principall authority is called by *Æſchines* κυρίους νόμους. *Gallen* calleth the cheife and principall members of a mans body κυριώτατα μέρη τοῦ σώματος: yet one member doth not tyran-

nize over another. *Aristotle* (6. *Ethic.*) hath ἰδίως λεγόμενον *propria virtus*, (that is) a vertue properly or principally so called. ἀυτοκράτωρ is one that is Lord or master of himselfe, not one that domineeres over himselfe. κυριακὴ ἡμέρα (*Apoc.* 1.10.) *The Lords day.* κυριακὸν δεῖπνον (1 *Cor.* 11.20.) *The Lords Supper.* Saint *Paul* saith that (*Rom.* 7.1.) *The law hath dominion over a man so long as he liveth*, hee doth not meane that the law is a Tyrant, yet the word is ὁ νόμος κυριεύει (*Rom.* 14.19.) *Christ* both dyed, and rose, and revived, that he might *bee Lord both of the living and the dead*: καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. From κύριος Lord commeth κυριότης Lordship: foure times mentioned by the holy Apostles, but never taxed as a power tending to Tyranny, but to be obeyed in them who duly are therewith invested, as may be seene. (*Ephes.* 1.21. *Coloss.* 1.16. 2 *Pet.* 2.10. and *Iude* 8.) Clearely then in κυριεύειν there is no print of usurpation or of oppressive and tyrannicall power. If there be, we are then well warned to beware of our Bishops, who not onely owne the title κύριοι, but expresly pleade for it, as Bishop *Hall* in his late *Episcopacy*, (part 2. page 104.

Secondly, κατακυριεύειν the very word (used by Saint *Matthew*, and Saint *Marke*, in these before alleaged Textes) whereby our Saviour forbiddeth his Apostles to exercise

ciſe Dominion or Lordſhip is a compounded word of two κατὰ and κυριεύω. That is, to rule as one that hath authority. I may render it to be, or to behave one ſelfe (κατὰ *juxta*, *Secundum*) according as one that hath authority.

This prepoſition in words compounded hath ſometimes a ſignification of his owne, ſometimes none at all as in κατάθεμα, &c. clearely it hath no ſpeciall ſignification in this κατακυριεύειν, much leſſe a force ſo exegeticall as to draw the lawfull power of κυριεύειν into the exorbitancy of a Tyranny. That it hath no force here, is by this apparent, for that the ſpeech of our Saviour, recorded by the holy Ghoſt in Saint *Mat.* and S. *Marke* by κατακυριεύουσιν and by κατεξουσιάζουσιν are rendred by the ſame ſpirit in Saint *Luke*) κυριεύουσιν and ἐξουσιάζουσιν. So that plainely you muſt not pretend tyrannizing to be meant in the ſence of one place except you can finde it alſo in both, unleſſe you will come to this that he forbiddeth tyranny in one place, & worldly power in the other, which if you doe you grant the queſtion.

This is enough alone, yet for a further interpretation of κατακυριεύειν looke in (1.28. *Geneſis*) where God giveth unto man in the time of mans innocency, the rule and dominion over all his creatures, even whileſt they all were (*Gen.* 1. 31.) *very good.* The name and word of power in that great Charter

Charter granted is κατακυριεύσαι. Now the time of this power granted, the person to whom it is granted, the creatures all good on whom it was to be exercised, & above all the goodnesse of Almighty God who granted it, do exclude all imaginatiõ of a Tyrannicall power, and admit onely of a fatherly mastership over the new creatures of God.

If then the frequent and constant sence of both κυριεύειν and κατακυριεύειν, bee onely to have power and authority, civill, temporall, and ordinary dominion, and that all such authority is forbidden them, how poore and weake is that evasion for our Bishops, who would have this speech of our Saviour taken in a forced sence different from all these other places? and would forge a new meaning, as if our Saviour did not here forbid κυριεύειν κυριεύοντα but only κακῶς καὶ τυραννικῶς, not a Commanding Lordlines, but a Tyrannuos use of it; when as it is hereby evident, that Christ having ordained the Aristocracy of twelve, did therein and in his reprehension here take away those severall benches of honour, and that proud imparity of Temporall power which our Bishops doe swell withall.

That the former speeches of our Saviour, doth destroy the Lordlinesse of our Prelates, let us confirme it with a farther consideration, which is thus. Our Saviour *Christ* being (1 *Cor.* 1. 24.) *the wisdome*

of

of God, muſt be thought to fit and ſuite his anſwer to the queſtion and requeſt made unto him by the two Apoſtles. But what Biſhop in defence of his uſurped power, dares affirme that two ſuch admirable (*Gal.* 2.9.) *Pillars*, as *James*, and *Iohn*, ſhould aske of ſuch a Maſter *iniquam dominationem*, a cruell dominion over their fellowes, as if the meaning of their requeſt were thus. Maſter, gives us two leave to tyrannize over the other ten! He had taught them before, (*Mat.*5.5.) *Bleſſed are the meeke* and (*Math.* 11.29.) *Learne of me for I am meeke and lowly in heart*: Can it then bee thought that the beloved Diſciple and his brother, ſhall aske of the maſter of all Humility, a Tyrannicall power to oppreſſe their partners? No man hath ſuch a heart of leade to think, yet there have not wanted foreheads of braſſe to affirme ſo: Certainely, in that Kingdom of Chriſt, by them as then ſuppoſed to bee Temporall, they deſired the honour to ſhine in civill dignity, & eminency of power and authority, which (no queſtion) they intended to have exerciſed with all brotherly moderation, yet are they (and I wiſh our Biſhops alſo were) anſwered with his reprehenſion, firſt (*Math.* 20. 22.) *ye know not what ye aske*, next with his abſolute denyall and forbiddance, οὐχ οὕτως ἔσται ἐν &c. *It ſhall not be ſo among you.*

Will the practice of Saint *Paul*, and the Councell of Saint *Peter* ſerve for comment to this text? Saint *Paul* ſaith οὐ κυριεύομεν, (2 *Cor.* 1. 2. 4.) *We Lord it not.* Saint *Peter* (1 *Pet.* 5.) Himſelfe an Elder to other Elders, exhorteth them to feede the flocke, ἐπισκοποῦντες overſeeing it: and that not *by conſtraint* μὴ ἀναγκαστῶς, *nor as being Lords.* But as in the fifth verſe, *All of you be ſubject one to another.*

Therefore my reſolution ſtands cleare upon this vote; That it may bee declared that true and right Epiſcopacy is incompatible and inconſiſtant with ſeculat power. They who give in their names to be labourers in *Gods vineyard* muſt not goe out of the doore, and thinke to returne at pleaſure: their whole time they have vowed to the great Maſter of the Vineyard, and I find no wages promiſed but to them who enter and continue there to the laſt houre. *No man putting his hand to the plough and looking backe, is fit for the kingdome of God.* Luke 9. 62.

Let therefore this inhibitory ſtatute againſt Biſhops having temporal Lordſhips, ſtand (as it muſt ſtand) irrepealable οὐχ οὕτως ἔσται ἐν ὑμῖν. *It ſhall not be ſo among you.*

FINIS.

MVSEVM BRITANNICVM

